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THE PROBLEM OF THE NERVOUS CHILD

THE PROBLEM OF THE NERVOUS CHILD

BY
ELIDA EVANS

INTRODUCTION BY
C. G. JUNG, M.D., LL.D.

"He who reads to criticise seeks only to
hide his own defects, but he who reads
for understanding will find the truth."
ANCIENT MAXIM

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INTRODUCTION

By DR. C. G. JUNG,

ZURICH,

SWITZERLAND.

I HAVE read the manuscript of Mrs. Evans' book, *The Problem of the Nervous Child*, with great pleasure and interest. Mrs. Evans' knowledge of her subject matter is based on the solid foundation of practical experience, an experience gained in the difficult and toilsome treatment and education of nervous children. Whoever has had to deal with nervous children knows what an amount of patience, as well as skill, is needed to guide a child out of a wrong pathological attitude into a normal life. This book, as the reader can see on almost every page, is the fruit of an extended work in the field of neuroses and abnormal characters. Despite the fact that there are numbers of books on education, there are very few that occupy themselves with a child's most intimate problems in such a careful and painstaking way. It is self-evident that this contribution will be of great value to any one interested in educational questions. But the physi-

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cian should be particularly indebted to the author, as her book will be a valuable co-operation in the fight against the widespread evil of neuroses in adults. More and more the neurologist of today realizes the fact that the origin of the nervousness of his patients is very rarely of recent date, but that it traces back to the early impressions and developments in childhood. There lies the source of many later nervous diseases. Most of the neuroses originate from a wrong psychological attitude which hinders the adjustment to the environment or to the individual's own requirements. This wrong psychological position which is at the bottom of almost every neurosis has, as a rule, been built up during the course of years and very often began in early childhood as a consequence of incompatible familiar influences. Knowing this, Mrs. Evans lays much stress on the parent's mental attitude and its importance for the child's psychology. One easily overlooks the enormous power of imitation in children. Parents too easily content themselves with the belief that a thing hidden from the child cannot influence it. They forget that the infantile imitation is less concerned with the action than with the parent's state of mind from which the action emanates. I have frequently observed children who were particularly influenced by certain unconscious tendencies of the parents and, in such cases, I have often advised the treatment

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of the mother rather than of the child. Through the enlightenment of the parents, their wrong influences can at least be avoided, and thus much can be done for the prevention of later neuroses in the children.

The author particularly insists upon the importance of watching the manifestations of the sexual instinct in childhood. Any one concerned with the education of abnormal children will confirm the existence and the frequency of sexual symptoms in these children. Despite the fact that sexual activity does not belong to the infantile age, it frequently manifests itself in a symptomatic way, viz. as a symptom of abnormal development. An abnormal development does not provide sufficient opportunity for the normal display of the child's energies. Thus, the normal outlet being blocked, the energy accumulates itself and forcibly seeks an abnormal outlet in premature and perverted sexual interests and activities. Infantile sexuality is the most frequent symptom of a morbid psychological attitude. According to my view, it is wrong to consider sexual phenomena in early childhood as the expression of an organic disposition; most of the cases are due to an environment not fitting the child's psychological nature. The attitude of the child toward life is certainly determined by the inherited disposition, but only to a certain extent; on the other side it is the result of the immediate parental in-

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fluences and of the educational measures. While the inherited disposition cannot be changed, these latter influences can be improved by suitable methods, and thus the original unfavourable disposition can be overcome. Mrs. Evans' book shows the way, and how to treat even the most intricate cases.

KÜSNACHT, near ZÜRICH,
October, 1919.

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CHAPTER I

STATEMENT OF THE PROBLEM

THE purpose of this book is to aid those parents who in the training or education of their children have arrived at the point where the methods already used have proved inadequate. The child does not respond normally to their most earnest endeavours, and the parent, if he or she has thought much about the matter, has become slightly perplexed, if not actually desperate. I have aimed, not at adding another to the already long list of textbooks explaining psychoanalytical treatment for nervous troubles, but only at providing a simple introduction to the subject from the special point of view of the relation between parent and child. My attempt to present so large a subject in so small a compass will require me to make statements in a seemingly dogmatic manner, without supporting them with proofs, which I should, but for lack of space, be most happy to give. With few exceptions, I have avoided the use of technical terms, which are almost neces-

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sarily used in describing the ideas fundamental to psychoanalysis. The book, therefore, is addressed primarily to the steadily increasing number of parents who are sufficiently courageous (and never has courage been so essential in every sphere of life as it is at the present day) to overcome their prejudices against scientific methods of managing children.

One of the practical results of the newer psychology of the unconscious is the discovery of a means, never before systematically used, of arousing the child's interest in his school environment; another, which is much more striking in its novelty, a means of adapting a child to the home environment. This seems the more strange, as it is thought by many that, of all places, the home is the one where the child is expected to be the best fitted. Most of the students of child-training, at any rate that part of them for whom this book is intended, will have had no scientific study of the laws of human development but will have tried in a more or less systematic way, to profit by the lessons of their own childhood in guiding youth along the difficult path of infancy and the still more arduous path of adolescence. And if it is desirable to use as few technical terms as possible, it is still more desirable to avoid abstruse discussions. I shall, therefore, give only the end results of present-day research and observation on the subject, with examples of cases.

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THE NEGATIVE CHARACTER

These cases will show that every child has a negative character as well as a positive or affirmative one. The child takes pleasure not only in complying with the suggestions of parents and others but also in going contrary to them. This universal tendency to go against advice or direction is what I mean by this negative character. To be sure the negative character of the child is of great value to him in his contact with the world in later life; but it is most important that the parents should not be the most frequent object of this negative activity. The parents, on the other hand, should know how to manage the instinctive resistance of their children, a resistance which is essential to the rightly developed character of all humans. Its manifestations are therefore inevitable in children, who are the most natural of humans. The parents who see this trait as a necessary trait of all character, will realize that it has only to be directed from the home outward to the world to become one of the most valuable traits possessed by the child. They will, therefore, be the more anxious to understand how the expression of this negative character in the home can be diminished by the child's home training. For in the home, where peace and harmony should reign, it is desirable to have as little friction and antagonism as possible.

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There is a reason why the negative character of the child is sometimes brought out and developed to the uttermost in some homes, while the atmosphere of others does not furnish the conditions for its growth. This cause frequently lies in the actions of the parents, in their treatment of the child. Most parents, however, and most teachers, who ought to be prepared on this point, as soon as the information contained in this and similar books¹ can be assimilated, are profoundly ignorant, through no fault of their own, of the way in which their own actions affect the children under their care.

A CHILD'S WORDS

As soon as the child can use words he is almost universally, by parent and teacher alike, supposed to be able to reason with the thoughts which these words represent to adults—a very illogical supposition for the adult to make. If the child's physical ability to say "ethics," "moral principles," "psychology," "epistemology," implied an understanding of what the terms meant, then and only then would teacher and parents have a right to expect a child's acts to be moral. But the parent, acting with an inevitable unreason, expects in the child an understanding of the *things*

¹ Compare Wilfrid Lay: *Man's Unconscious Conflict* (N. Y., 1917) and *The Child's Unconscious Mind* (1919).

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denoted by words which the child himself can only hear and pronounce. Now and then this discrepancy flashes into momentary clearness to the parent who hears a child innocently repeat some profanity or obscenity which he may have picked up on the street.

The first signs of interest and activity in surroundings are shown by the asking of innumerable questions. They are simple and disconnected. Where? Who? Why? How? The limited experience of the child causes much repetition. Words are learned before meanings and accepted uses of words. Mere perception is intellectually developed into conception. If in answering these questions we go far ahead of the child's experience of life, our words have no meaning for him. Here is a pitfall for the unwary parent or teacher who is ignorant of the slow growth of the child's power to think. A parent often mistakes for real knowledge a child's facility in picking up words and his apt attempts at using them.

The child has eyes and sees not, has ears and hears not, simply because he has not had the experience which alone constitutes true seeing and hearing. For this reason there arises a very peculiar and generally unappreciated condition. The child seems to understand because he can repeat words. Therefore the parent, having caused the child to learn and repeat a number of

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words which express high moral aims, fatuously thinks the child understands and wishes to attain those aims.

An illustration is seen when parents are trying to arouse a feeling of repentance in a child, who has wilfully disobeyed, and insist that the repentance be shown in a set phrase of "I am very sorry, please forgive me for being so naughty." There has been no change of heart in the child nor greater understanding of moral responsibility, but the parents usually feel they have won a great victory and are ignorant of the fact that the child has not meant every word he repeated. When he is again allowed to go out and play he rarely shows any desire to better his future conduct. If there has been punishment he goes out to find something to smash or to beat up his companions, but if he has a gentler nature and the life current does not flow so swiftly within him, his bruised feelings are too sore for action. And such quiet reactions are mistaken for repentance. As I look back over the youthful years of a generation ago, I find that the boy or girl who would really say "I ought not to have done that. My parents know what is best for me and I will never do it again" has often been dissipated in college life, and morally weak. Through thoughtlessness parents acquire a habit of taking it for granted that the child should put a high valuation on the parents' services, which, however, the child can-

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not do, as he has not yet sufficient reasoning power to appreciate them.

The mental disposition of the child, really so little understood by parents, is entirely determined by his very early environment, unless he is physically burdened by afflictions visited upon him by the sins of his forefathers. This disposition is composed of a veritable potpourri of family influences, and is frequently a great obstacle to the individual in his endeavour to accommodate himself to the world outside of the family. It is the unquestioned duty of the parent so to influence the child, not alone by words but also by the much more potent actions of everyday conduct, that his natural cravings and instinctive activities may be guided to a conscious purpose and intelligent action, and that he may be able to climb over the family environment and attain the essential characteristics of an independent man.

IMITATION

The discrepancy between the child's ready use of words, the meanings of which he does not understand, and his great difficulty in grasping the moral relations of his acts is explained by the fact that his first means of fitting himself into his social surroundings are imitative. Even we adults, when suddenly set in a novel social environment, are likely to feel awkward in our

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anxiety to appear experienced. We carefully watch other people and do as they do. Not all imitation, however, is deliberate. An example is the contagious cough that runs around the congregation in church, or the fit of yawning that one bored or sleepy person catches from another. We may be surprised to find ourselves thus coughing or yawning, and so far is it from being intentional that we may find it difficult to stop.

In the child imitation is even more spontaneous. It has indeed a very important function to perform, as it puts the present-day child in possession of a degree of proficiency in various forms of activity which he would not be able to acquire, unless he had them before his eyes in actual operation. These are things which the race has needed and taken long ages to develop. But the child, seeing them, can imitate them readily, or at least can attain in a short time a proficiency in actions which have been brought to perfection only by evolution during the development of the race.

The remark is often made that children in one family, even with the same bringing up, are so different. Twins of the same sex, though perhaps having strong facial resemblance when children, will in later life develop different tendencies. Observation shows us that in large families children are not treated in the same way. It is not possible for parents to do so. Parents are influ-

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enced in the treatment of children by the fact that each hour of the day brings to the parents varying emotions, disappointments, joys and sorrows. The child's hourly experience in the home thus depends both upon the reactions which the parents have made to their surroundings when they were children, and upon the effect on the mother and father of the surroundings which the child may or may not have comprehended. Thus an accident to parents which the child may have seen, but in which he has not himself been injured, such as the runaway of a horse, may have the effect of causing the child ever after to dislike horses. Also it may have the other effect of making the parents over-careful about the child's experience with horses. Or the parents' attitude toward each other may have the effect of determining the sunny or cloudy temperament of the child, a quality which is likely to persist into later life and become a mental habit.

Another factor in the home influence of the child is that of prenatal conditions. The mother, through some unpleasant experience during her pregnancy, may have formed an unpleasant association with the child which will affect her subsequent treatment of it. Or financial troubles may have occurred to make the child an unexpected burden. Again, the carrying out of parental theories of bringing up children may be attempted with a first child, and with later children

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abandoned, on account of lack of perseverance, or other human weakness. The father, remembering the escapades of his own youth, is frequently on the watch to nip in the bud any indication of such actions on the part of his son who, born with a different innate disposition and a totally different mental environment, and not knowing the father's suspicions, must either use violence in breaking away from the tight grasp of overpowering authority or become a weakling and a failure.

The parents' problem is to impart their knowledge and experience in such a way as to encourage the child's intelligence and not to balk it with prohibitions; to discipline it and not to repress it; to train it up, and not to choke it with their own fears. The child's mental development should neither be discouraged nor allowed to run wild. How best to train the child's mind morally and intellectually, thus producing the finest character, will be more clearly understood, if the parents are able to grasp the fundamental principles of mental behaviour.

The truth of the old adage that example is better than precept is rarely realized by parents. Not only do we appeal, in teaching any dexterity, such as penmanship, mainly to the example of a perfectly written word to be copied, but in golf or tennis, for instance, one learns more from the coaching of a professional than from any number

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of textbooks that may be read. Furthermore, the proverb refers chiefly to the tendency of example to call forth an *impulsive imitation that is largely determined by admiration*. A parent's attempt to inculcate pure utterance is fruitless if he has the accent of a Cockney, or to enforce clean hands and other personal neatness if the parents' hands are unwashed and their house is in disorder. Children imitate parents without being aware of it and even unobserved by the parents. Possibly the children imitate the parents out of sheer adoration, and in this case there should be some excellence in the model to be adored. The parent who is unable to understand, and to accommodate his ways to his children must either learn what is wrong with himself that his child does not thrive, or the child will come into painful conflict with a world of external reality outside of the home. The child with a wrong home environment will seldom fit into the world, and will have one painful experience after another to show him his faulty adaptation to life's requirements. The parent must study himself as the gardener studies the soil, temperature and climatic conditions, and must observe the child as the gardener observes the plants during every period of their growth. He must know as intimately as possible the nature of both, the plant and its environment, in order to bring it to perfect blossom and plenteous fruit.

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PSYCHOANALYSIS

The preparatory psychoanalytic work of taking a nervous child's history in clinics or in private practice shows that *even before the fifth year of the child's life* may appear the *first indications* of a conflict which is later to take place between the group of parental wishes and the child's struggles to establish his individual identity—a conflict which must be the cause of the nervousness that has led the parent to take the child to the psychoanalyst.

In the following chapters, by relating several cases which have come under my care and instruction by the analytic method, I hope to show how the parents in following out their ideals of training or education have obstructed their children's adaptation to social environment. Many parents observe in their children acts that they cannot understand. Moreover, even their most successful experiences are accompanied by a number of failures in either the school, home or business life of some of their children. One boy does not get on as he should, another deteriorates in character or bodily health under what seems the same treatment that improves his brother. In such cases the parents are tempted to consider the boy's natural badness or dullness at fault, while the more advantageous course would be not only to study

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their own methods, but also to make a careful diagnosis of the boy's nature.

During an analytic treatment the analyst is comparable to a bridge over which the patient escapes from the troubles originating in his childhood into another sphere of thought where the point of view is completely changed. The tears, restlessness, general unhappiness and inability to fit into the niche where he has been placed by birth or circumstances, give place to an entirely new mental situation. Through analysis the patient is shown that life is like a country where he must pass through varying degrees of heat, cold and humidity. To the child, especially, life in the workaday world is indeed often very cold and causes him to feel that no one loves him. Home life, on the contrary, may have been very warm, loading him with caresses, with privileges, with toys and playmates. The home influence may have projected itself abroad in travel and in whatever else the fond parents (judging of the child's needs by their own desires) can think of to help the child through his difficulties. In such instances the parents' inevitable judging of the child by themselves does the child much harm, for the circumstances are so different. When an adult, for example, is needing rest to recuperate from his output of energy, he is likely to require the child to be quiet, although the child is needing

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a larger opportunity to use his accumulated and increasing energy.

SUPERHEATED FAMILY ATMOSPHERE

Not only is the home life of some children unduly warm on account of excessive shelter, but that of other children is too cold. The feeling of coldness from which the child often suffers is caused either by a lack of sympathy and understanding on the part of the parents, or by the parents' being too much occupied with their own problems to lower their minds to the child's level, and merely envying the child because he seems to be free from care. In this journey of life, which we must travel with each child, we must ourselves be farseeing. We must watch for the obstructions which he is apt to encounter and, as soon as he sees them, we must explain them to him, being very careful not to explain more than he sees. We have been over the path before and know what is coming, but his mind is too much occupied with the wonders around him to look ahead. He must travel slowly to see fully. He must develop slowly so that the mind and body keep pace together.

Just as the child suffers because of instincts aroused too early, or from a mind stimulated with knowledge it cannot assimilate, and as the body suffers indigestion from too much and too rich food, so a kind of moral indigestion results from

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appetites that are awakened but which cannot be gratified. Like a hothouse plant forced to early blossom, the precocious child may be admired for being so "bright" when so young, but like the Easter rose bush and lilies, he stops budding. Some unwise college professors, in experimental work, have forced the minds of their children to a remarkable development so that the adolescent was doing the work of an adult in mathematics and philosophy. They proudly announced to the world the great discovery that a child's mind should receive intensive training beginning as early as four years old, because those early years are the most receptive and the mind is free from the problems of later life. After several years we learn that the end of those abnormal developments has been an attempt to restore the exhausted energy in a nerve sanitarium, or by a term in jail.

As I have intimated above, the conduct of a child follows a pattern usually formed by the environmental influences which are operative before the fifth year, a pattern which may be slightly modified by experiences accumulated thereafter. At adolescence deep physical changes, which have been going on, cumulate in making a man or a woman out of the body, but the mind frequently develops at a different rate. There comes a great longing for freedom to try the new-found power of manhood or womanhood. Then the parents see

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in the boy or girl the "know-it-all" attitude (so trying to the home circle), feelings of superiority to authority or criticism and sudden paying of attention to personal appearance, with an increased interest in the opposite sex. "The sudden awakening of feelings and passions, redundant energy, rapid mental processes, scintillating wit, as in plays upon words and phrases and unique ideas, hopefulness and enthusiasm, vigorous and retentive memory, hasty decision, persistence to the point of obstinacy, scorn of obstacles, represent the attitude toward a world opening to the expanding vision as new and strange, and reveals a crisis in growth the significance of which is not to be underestimated."

These symptoms of new life springing up in the child should be welcomed by the parents as indicating that another man is being added to the great army of life. It only needs the first love affair to show that the age of puberty is being successfully passed. I shall explain later the consequence of the adolescent age not being successfully passed through. From research in that field we have learned that age is not properly counted by years, but by the all-around development of the individual.

INTELLIGENCE TESTS

At the present time a great deal of attention has been attracted to the intelligence tests adopted

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by several universities in this country to supplement or take the place of the regular entrance examinations. This grading of general intelligence has been already carried to quite a scientific accuracy, but the all-around development just mentioned is essentially different from the intelligence measured by these tests, and should not be confused with it. The psychical development to which I refer here, may be absent in persons whose intelligence is shown by the tests to be of the highest order. On the other hand, the psychical development concerns the intimate personal relationships of the individual, primarily to the members of his or her own family. Many people quite adult in physical size and strength have yet the mental conduct of infants, not necessarily with regard to practical affairs but with regard to their emotional reactions toward their personal environment. In the intelligence tests¹ very definite means of demarcation are obtained, such that it is possible to say that an individual is exactly ten years old, mentally, twelve years, or fourteen years, or an average or superior adult. Beyond these classes it is impossible to differentiate people with regard to intelligence alone. In the matter of the psychical development, however, it might almost be said that there are an infinite number of gradations between the indi-

¹ As described in *The Measurement of Intelligence* by Louis M. Terman, New York, 1916.

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vidual who is emotionally an infant and the one who is a fully developed adult.

One sees many old infants, who go around unattended, being physically anywhere from fifteen to eighty calendar years of age, but in initiative and self-reliance merely babies. The fact that they usually enjoy poor health attracts the attention and interest of some one, who seeks to make them more comfortable. If they marry they frequently become the mothers or fathers of nervous children and are likely to wreck the marital happiness of any normal spouse to whom they may be linked. These elderly infants who have been seeking infantile means of satisfaction all their lives are seen in many strata of society. We have examples in the men who live in clubs. Short of being rocked to sleep their wants are anticipated and attended to in the most comfortable fashion, the men always holding a pipe or a cigar in the mouth for something to suck on. Women, too, find infantile satisfaction in playing bridge or giving their children entirely into the care of nurse-maids with as inefficient oversight as is the carelessness of little girls who play with dolls. People with fads are playing with life as children play at living, and I have been surprised to find that men and women, retiring to the life of a nunnery or monastery for the sole purpose of avoiding the responsibilities of living, yet think themselves examples of goodness. In them we see a

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regression to lives of meditation and stagnation, virtually a return to a prenatal existence. Surely there is greater glory in meeting and conquering temptations than in hiding away from them.

EARLY INFLUENCES

In assisting at the psychological examination of several thousand men in a city lodging house I was interested to observe the retarded mental development shown in the history of the alcoholics. There was usually a mother or sister who had made a comfortable home for the patient. "I kept steady work until after her death, and then I had no one to care if I went to the devil, and the barroom was always warm with something to eat and drink, to warm up a fellow's spirits." When asked why they had not married, the reply was the usual one: "Well, if I could have found a girl who was worth marrying I would have been glad to marry, but I never could find the right girl, and yet I *wanted* to marry to have a home of my own." This really meant that if he could have found a girl who would have been a mother to him, and cared for him as tenderly, he would have married, but the girls had also revealed their wishes to find in him more than he had to give of love and sympathy. He was really unfit to marry because he wanted all the sympathy in the home. And so we see the character of the

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alcoholics undermined by the considerate mother care which only a child needs, and we find the man of adult years giving evidence of being a victim of the early environmental influences. While apparently an adult, he is, in the unconscious, still a child.

The efforts of a child to express its individuality are not welcomed by the parents, who are, on the contrary, sorely puzzled and think by stricter discipline still to retain and guide the youthful life which is trying so hard to break away from the parent stem.¹ One of the questions asked of the nervous patients in the psychological clinic of Johns Hopkins University at Baltimore: "At what age occurred the emancipation from the parents?" brought out the interesting fact that in the alcoholics, epileptics and other neurotic patients, a strong family influence had existed long after the adolescent period. Occasionally parents are inclined to feel that they own their children body and soul and that their children are created for the sole purpose of providing for the parents in their old age. This great war has taught us that we are unable to control our children's lives, and that our children must themselves secure the freedom of all the

¹ Novelists have realized the baneful effects of undue parental authority following preconceived notions. George Meredith in *The Ordeal of Richard Feverel* vividly depicts the tragic results of bringing up an only son on a "system" in isolation with a view to keeping him uncontaminated by the world.

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world for mankind to live in. While too much discipline was fatal to freedom, on the other hand, too much freedom, without proper training in its use, is also destroying life, as in Russia. Our children are a trust, and are created for the preservation of the race. The life that lives for self-preservation only wants everything for itself, is jealous of all who have more success of whatever kind, that thinks a child is for the absolute use of the home interests, is infantile and going against the instincts of the human race. On the other hand, a human life living solely for race preservation is unthinkable as a part of social life. In truth, one of these is quite as anti-social as the other.

THE COUNTRY CHILD

The child, born and bred in the country, and especially on a farm has, other things being equal, an immense advantage. He has had plenty of space to roam in, seeing the farm animal life and learning nature's lessons in the cleanest and most wholesome way. The city-bred child, crowded in an apartment, hotel or even in a private house, is robbed of many of his rights, the greatest of which is the right to be a child, with dirty hands and face, noisy with his playmates, and with an omnivorous appetite, even to the stealing of goodies from the pantry. The "barefoot boy with cheek

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of tan," tousled hair, straw hat and turned-up pantaloons was not a nervous child. His father and mother were too busy with their day's work to surround the child with an atmosphere of "don'ts," "musts" and cleanliness. He played hard all day, brought into use all his muscles, shouted to his comrades, acted upon the impulse of the moment with the freedom all children need. Play is but a preparation for life and the child's play imitates work. The country boy with his chores to do night and morning, bringing eggs from the nests, feeding the chickens, driving the cows to and from pasture, bringing in wood for the kitchen fire, learns self-control in the natural way. He does not suffer from the repression of the city child who has the same wishes and impulses to roam unmolested. In his roamings the city child meets many temptations, much knowledge is presented to him before he has asked for information, and life unfolds so rapidly that he cannot develop in the sure and leisurely manner of the country boy.

UNWHOLESOME CITY LIFE

Largely owing to these problems of the crowded city life, through whose perils parents with difficulty guide their children to a strong manhood, science has come forward to their help. In the methods and teachings of psychoanalysis, parents

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will learn that their anxiety is to be relieved, and that their child is not a case for discipline or punishment, but is sick in mind and soul, as is the body when in a fever. At first glance this may not seem to be much relief, because it is apparently easier to punish and to discipline a fault than it is to cure a disease, and because the punishment is felt to be both appropriate and necessary; but a study of the mental development, conscious and unconscious, of the child will show that the treatment of the child's peccadilloes by punishment is absolutely futile. The view of the nervous or incorrigible child as a child mentally diseased is alarming only if there is no known cure for the disorder. But when it is clearly seen that there is a plain and simple curative procedure which any parent can follow, the situation is immediately relieved of a very unpleasant tension by the removal of blame from the child and the placing of the parents' activity where it belongs. After these newer theories become known through the restoration of children to a more normal adjustment, the race will slowly but surely feel the results in better self-control and stronger reactions to life.

PSYCHOANALYTIC METHOD

The theories of psychoanalysis are distorted by so much inexperience and ignorance, by impu-

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dent and fraudulent pretenders, both medical and otherwise, as scarcely to be recognizable. Instead of placing the strongest, cleanest ideals before life for inspiration, these quacks tear down all ideals, oftentimes with licentious and immoral teaching. Psychoanalysis is a cleansing process, separating the wheat from the chaff. It teaches the necessity of truth, enabling a person to distinguish the good from the bad influence in his own life. It is educational in that it imparts a knowledge of logical reasoning, and much general information is usually imparted along the lines of history and literature. Psychoanalysis, or analytical psychology, means an analysis of the mind, that is, a separating and studying of the thoughts of an individual to discover the underlying motive, the existence of which is unknown to him, to trace them back to their origin by methods of association. It is to be understood that ideas, which occur in this procedure where the person who is being analyzed sits in quiet, comfortable surroundings in the presence of the psychoanalyst alone, are not governed in their appearance by definite purpose. The patient sits quietly and simply lets his mind run on. It is believed that in these circumstances the unconscious is supplying at least the motive force which brings these presentations into consciousness. They are, therefore, called "descendants of the repressed." By this so-called "free association

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method" one thought arouses another thought, or group of thoughts, bringing up in turn still others, and so on, until after careful listening and silent comparison of the words of the patient, the analyst can discover a "seed thought" from which all the complex mental underbrush has grown. These comparisons might be likened to a kind of surveying by which the surveyor locates and measures the distance of a point which is to him inaccessible, a measurement which, by the way, requires all the experience of a trained psychoanalyst to make. A complete doctrine of mind and soul would include the consideration of many topics, such as that of immortality, lying outside the range of psychology, as we shall understand the term. In this work we have to do with mental happenings or operations, as we find them in ourselves, namely, desires, emotions, acts of perceiving, thinking, deciding and other actual mental events and their conditions. Psychology is thus the study of the way in which minds behave at all levels of the conscious and unconscious. In a psychoanalytic treatment, on the other hand, we help the person to change that behaviour from infantile to adult mental behaviour.

In many ways the mind of the child behaves differently from that of the adult. There is progressive development from the helplessness of infancy to the relative independence of maturity. From this viewpoint the aims and methods of the

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psychoanalytic observer do not differ fundamentally from those of chemistry or physics, and just as in other sciences, the results of this procedure may be invalidated by careless observation, by imperfect analysis and by rash generalizations. In both chemistry and psychoanalysis, observation, and the inference from it, present special difficulties due to the material with which we have to deal. But those difficulties do not free us from the necessity of acquiring first-hand acquaintance with the facts. Furthermore, the psychoanalyst is interested in things as they *are*, as well as in things as they *ought to be*.

THE LIBIDO

The fact that our thoughts and feelings cannot be measured by a foot rule does not make them any less real. A spell of melancholy, lawlessness, tears or any form of unhappiness is a fact to a child or an adult. In some respects the human soul in any one of these states is comparable to an ocean liner slowly steaming through a fog. The driving force of the individual, as well as the ship, moves more slowly in a melancholy or tearful condition. There is a fear of danger ahead, a danger unseen and unknown to the individual but felt emotionally. This emotional force or urge is in every form of life, whether vegetable or animal. It is life itself. We cannot say that

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the vegetable kingdom has an emotional urge, but we may call it a psychic urge.

“Every clod feels a stir of might, . . .

An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers.”

This thing we call life, which sends forth the leaves and grass, sends the bird out of the nest, weans the kitten from the mother cat, sends animals many miles away, going days without food, facing danger of destruction, in order to find a mate, is the same force which fills the adolescent child with wishes to assert his own individuality, to overcome all restraint and authority. It is this force which brings the first love affair to the boy or girl—a most important event, for it marks the passing of childhood. We call this force the *libido*. As its existence in the soul is the most vital fact in all life, normal and abnormal, so its whereabouts is the most important problem to solve in all cases of nervousness; and so we hope that the reader will clearly understand the meaning of the term. It may seem strange to be talking about the whereabouts of the libido defined as a life force, but it is a real condition and is otherwise expressed by saying from what kinds of activities the individual gets his satisfaction. “His satisfaction” implies that everybody does

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get some sort of satisfaction from whatever he is doing with his life force. It is "his" satisfaction because what he is doing is his act more than any one's else. In cases of nervousness, however, the libido is found to be occupied in, and the individual to be gaining his satisfaction from, his unconscious thoughts and other activities which, not being suited for social living have been repressed into the unconscious where they continue their activity just the same, although the individual is unaware of it.

The libido, then, is comparable to a moving force of nature, such as the current of a river, which must flow on continuously. The libido never stops, as time never stops, and must flow on to the outlet (or until it is insuperably blocked). As the stream at its source starts in a narrow channel and grows broader toward the mouth, so does life from the beginning move on in small and narrow ways, growing deeper and broader as it progresses. There must be a current, and a channel for the river to follow, or it would become stationary like a pond or lake.

The child's life must similarly be led into a channel as the waters in irrigated land are controlled so that they may produce something as they are absorbed by the growing plants. But the process of forming this channel is so slow that we cannot see its change from day to day. It is only at certain times that we notice it. Thus

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no water spills over the dam until it is full. The most noticeable change in the child's life is when, like the clod climbing to a soul in grass and flowers, the child at the age of puberty, suddenly shows a soul in the first love affair. If the child's libido should too suddenly flow from its narrow channel over a broad expanse, the current would be too suddenly dissipated, and would be lost. Similarly the child's life loses its healthy growth if it is too early overheated by too much emotion. The same injury results whether it is sexual emotion, too keen social rivalry, excitement from too much intellectual work, or from too frequent stimulation by adults. The child should remain a child until he passes through the various phases of physical development, and gains the physique strong enough to withstand the greater emotions of life. A small current of electricity will make no perceptible change in the wire which carries it. A greater current will *heat* the same-sized wire, and too great a current will *burn* it and turn it into a gas. Similarly in a channel made of earth to carry the water for irrigation. A stream of the proper size will flow through it without damage. An obstruction will cause the water to rise and overflow where it is not wanted. We can readily see that, just as an obstruction will dam a stream to overflowing, so the libido of the child or of the adult may be blocked by an obstruction and dammed till it overflows. This produces a

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disorder in life's development caused by the inability to fulfil all its requirements. The result in any human being is likely to be illness, either physical or mental. There will be a complete diffusion of the libido, a dissipation and weakening of the urge of life, and when the mind retires absolutely from reality and growth, a person is called insane, and was formerly regarded by the world at large as incurable.

CHAPTER II

THE DEVELOPMENT OF REPRESSION

THE child's life must follow a path directed by training, but to the parent the results are for a long time so invisible that the parents' efforts seem in size like drops of water compared with the ocean which is the size of the result aimed at. The results of the parents' efforts, however, are cumulative and are always equal to the efforts; only it is as hard for the parents to see the immediate results as it would be to see the physical effect on the wall of a room of the sound waves carrying his words of advice or correction. The part of child-training so discouraging to parents is the impossibility of seeing an immediate concrete effect of their word or act. It is impossible that the effort of *today* on the part of the parent should have a result *today* upon the child—at any rate, a result considered adequate and sufficient by the parent. It is quite as impossible that the effort of today should not have an invisible result today, and a visible result tomorrow and next year and in twenty-five years. The result visible tomorrow is so small as to make a pathetic contrast with the intensity of the effort; the result visible next year is greater, but then the parent

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has forgotten the treatment given the child a year ago, and does not connect the 1919 behaviour of the child with the 1918 advice. If it could be deeply enough impressed upon the parents that almost all mental effects are long distance effects, even when they are visible, it would do much to reassure them in their confident treatment of their children. Also it should not be forgotten that the immediate effects are produced, nevertheless, in spite of the fact that they are not perceptible.

EFFECT OF ACTION SURE

Their not being perceptible arises from two causes. The first is that it takes a long time for a character to be built. The second is the inevitable unconscious tendency in every one to resist an immediate acknowledgment of the persuasive force of some other person. Every child when positively, either gently or aggressively, told to do something by teacher or parent reacts to that expression of authority in the only way possible for it, that is, by a natural antagonism, unless the expression of authority in the beginning was the best for the child life. As a plant or vine always grows toward the creative sunlight, so does a child grow toward a proper environment unless previous years have held back the child's energy and stunted growth. It is absolutely universal in all but the most highly civilized persons, both

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young and old. It accounts for the necessity of training the soldier to act promptly at the officer's word of command. His natural antagonism has to be drilled out of him. It is removed in other circumstances in a spectacular manner in "liberty loan drives" and in revival meetings. In such circumstances the individual's natural and absolutely blameless antagonism to complying with the verbal suggestions of the authority is swept aside for the moment, and acting instinctively and imitatively he follows the direction given him.

But the fact remains that the effects of human suasion are always retarded, if compared with the parents' desire for immediately perceptible results. Considering the number of elements which have to be modified in changing so complicated a thing as human conduct it is hardly right to call them retarded, although they necessarily seem so. It is, therefore, all the more important that parents should be absolutely secure in their realization, first of the necessity of continuing their efforts, and second of the fact that no effort is without its result. In fact, it cannot be too much emphasized and no action of any kind is without its present (imperceptible) and later (perceptible) result, a result which is, however, frequently attributed to the wrong cause, through the forgetfulness or imperfect observation of the parents.

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WHERE THOUGHTS GO

What becomes of the thoughts of an individual when they retire from reality as in a delirium? Why do they change in character? It long remained a mystery. We knew the thoughts still continued, but they took on a different nature and seemed to us confused. If one familiar with nervous and mental troubles listens to a person talking in his sleep, he finds the methods of the sleeper's thinking similar to delirium, or the wandering thoughts of an insane patient, for in both cases the mind is not working in terms of reality, as our normal mind works when we are awake. Five hundred years before Christ, the Greek philosopher Heraclitus said, "For those who are awake only one universal world exists. During sleep every one returns to his own." It has taken 2,500 years to realize the truth of Heraclitus' words, and at last men are gradually becoming aware of the fact that we live not only in our waking world, but at times in another world, that of our dreams. We know that great nervous shocks have sometimes proven too difficult for a person's mentality. We say such a person loses his mind, becomes unbalanced, a statement which is generally accepted. But the question remains, How does he lose his mind? Where does it go? What becomes of it? He does not die. On the contrary, he continues living and thinking, but

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differently. We can more truthfully say that his mind is not lost, but is changed from conscious to unconscious thinking, a topic of which I shall have more to say later. And when a person is upset or has become unbalanced, the same figure of speech shows that his mind, in being upset, falls from the conscious to the unconscious variety of thinking. When the conscious mind is empty and vacant the balance has a greater weight thrown on the unconscious scale and it goes down, while the conscious scale goes up in the air.

UNCONSCIOUS THINKING

The unconscious thinking then, as our figure of speech suggests, belongs to a lower level. It is hidden from our consciousness. We are absolutely unaware of the wishes and problems of the unconscious. They are repressed and put away as impossible of fulfilment. The conflicts in the unconscious smoulder, like a smothered fire in a bale of cotton, unseen and yet burning. Conscious wishes pull us one way, the unconscious pull us in the other direction. The wishes of the conscious thought are governed by the religious and ethical education received from our parents, our teachers and our governments. Such education is necessary to a child, he must be instructed in the laws of right and wrong which his ancestors to the best of their experience have worked

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out as needful to preserve the race. But while the child and the adult follow these laws, enforced by a superior power, they still would like to follow their natural inclinations, and thus the conscious wishes are repressed and apparently forgotten. In the unconscious they have all the time existed and have accumulated, smouldering, irritating and sometimes bursting forth when the individual is not able to effect a complete repression. They result in illness, criminal acts, insanity or any of the countless irregularities of living. With all the ideals and higher aims of life there is in each adult a lower layer of wishes, which in childhood is forming and is very near the surface, wishes for things he would like to have but cannot obtain, for things he would like to do but is not allowed. Children do not give up wanting these unobtainable things, nor do adults, but repress the wishes for them; that is, they still exist but are not spoken or thought of consciously. As the child grows, these repressed wishes accumulate. As our wants change, many of them fade away, but the more vital ones continue through the entire life, so deeply repressed and buried from consciousness that we do not know they exist, and yet, if our environment is such that our vital instincts in childhood for self-preservation, or in adulthood for race preservation, cannot be satisfied, they still disturb our consciousness. This

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accumulation of repressed wishes, which are often of an animal nature, and which we have apparently forgotten, constitute the *unconscious*. If the environment of a child is not too difficult, not too weakening from improper or uneven discipline, if the force of growth, both mental and physical, the urge and interest of life, the libido, is allowed a proper outlet, and the child has been taught a proper control of his libido, then he will move on in successful growth. The repressed wish in the unconscious must be strong indeed in forcing a person against the power of his own rationality to do that for which he knows he will be punished, perhaps even lose his life. Emotion and intellect here come sharply into contrast. We judge it weakness of character when the unconscious wish becomes too strong to be ruled by the intellect; the heart has ruled the head, whereas the head should rule the heart.

REPRESSION

Psychoanalysis shows us the parallel between the nervous child and the criminal. In both the repression of the libido has been too great instead of being used with self-control. Repressed thoughts and wishes are uncontrolled thoughts and wishes shut up, intended to be hidden away from sight and sound, in the unconscious, so that they do not lead the individual to commit acts of

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lawlessness. The difference between repression and self-control is enormous, but yet not generally understood. An example may be given of a wild animal, untamed and not broken to domestic use, such as the horse. Running at large he would trample down life and be a great danger. If he is caught and shut up he is repressed but still wild; if tamed, broken to harness, he can be controlled, goes at our bidding and becomes a most useful beast of burden to help supply our needs. Like steam, or any other of nature's forces, the libido when compressed, bursts out, doing great damage to whatever encloses it. It is an irresistible force which we must tame and control, so that it may serve us. The individual must drive his libido or, like an unbroken horse, it will run away with him. The child's libido is attached to himself, being almost exclusively nutritional in its nature, and to his parents who contribute toward his own personal and individual development. At adolescence the libido naturally, because of the reproductive urge, seeks to become detached from the childhood love of self and of parents and to attach itself to some thing or person other than the family. Modern parents do not know that the word "parents" means those who procreate the child, and that when the physical need for the parent ceases at about twelve to fourteen years they cease automatically to become parents in the true sense and become, or should

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become, an only slightly distinguishable part of the child's (now the individual's) reality. The parent as procreator is necessary, however, not merely at the time of conception but for much of the directive influence which creates character up to the time when the child should be pushed out of the parental nest. The erroneous views of parents have been well expressed by Meredith in the following words:

“It is difficult for those who think very earnestly for their children to know when their children are thinking on their own account. The exercise of their volition we construe as a revolt. Our love does not like to be invalidated and deposed from its command, and here I think yonder old thrush on the lawn who has just kicked the last of her lank offspring out of the nest to go shift for itself, much the kindest of the two, though sentimental people do shrug their shoulders at these unsentimental acts of the creatures who never wander from nature. Now excess of obedience is, to one who manages exquisitely, as bad as insurrection.”¹

Nature's effort to separate the child's libido from the original family ties is expressed in the first love affair. Also in the desire to escape from authority, to live independently, to run away for the love of adventure, in short, to experience

¹*The Ordeal of Richard Feverel*, N. Y., 1906, p. 275.

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all the fulness of life. These are all paths leading to the bridge which must be crossed from childhood into the great unknown world, so beautifully described by Longfellow, who had an intuitive knowledge of the adolescent fears when he wrote:

“Standing with reluctant feet
Where the brook and river meet,
Womanhood and childhood fleet!

Gazing with a timid glance,
On the brooklet's swift advance,
On the river's broad expanse!

* * * * *

Seest thou shadows sailing by,
As the dove, with startled eye,
Sees the falcon's shadow fly?”

The beginning of repression in the child is the beginning of the accumulation of unconscious wishes, which we express in our symbolic thoughts and actions. In joy and laughter repression is relieved, but in cursing and anger it is increased, as I will attempt to explain in the following chapter.

CHAPTER III

SYMBOLIC THOUGHT

VERY young children do not make, as adults do, clear distinctions between persons and things. The infant gradually learns the difference between his toes, his head and the chair on which he bumps it. And when a distinction is made between self and things that are not self, the objects appear more like persons than things. The young child speaks and thinks of things as if they had thoughts and sensations like his own. This personification, or likening of inanimate things, shades off in adulthood into a use of metaphor and simile as when we say, knowing we do not speak literally, the whispering breeze, the murmuring brook, the leaping flame, the mother earth, the road climbs up from the valley, the wind drives the clouds, the sunlight dances on the water, "the moon shepherds the stars,"¹ "How sweet the moonlight sleeps upon this bank."² The attempt to be absolutely literal in describing anything is foredoomed to failure only because in order to do so we should have to use individual words for each individual object. The Arabs

¹ Vergil, *Æneid*, I, 608.

² *Merchant of Venice*, v. i.

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have done so, approximately, in having over 2,000 words to denote different kinds of horses.

Indeed it is not alone because our language is inadequate that we cannot rid ourselves of the tendency to read our actions and emotions into the objects we perceive. The tendency is a very deep and natural one, having been inherited from our remotest ancestors, who thought just as a present-day child may think, that a living spirit, having personal attributes, is in all inanimate objects. The literature of primitive races shows they found "tongues in trees, sermons in stones, books in the running brooks" and *life* in everything. We know that in the childhood of the race, and in the childhood of the individual man, the mind works the same, and is subject to the same phases of development.

PRIMITIVE THOUGHT

There is accordingly a great difference in this respect of personification between adult and childish thinking. The remarkable fact is, however, that both kinds go on side by side in many adults, the archaic type having greater influence on the actions of some individuals, and the modern in others. To express it otherwise, the conscious mind of man has been educated according to religious and ethical ideas, while the unconscious mind, of which we have no knowledge in our wak-

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ing hours, unless specially warned of it, has had no education. The unconscious mind of the adult works in the same archaic modes, and without moral laws, as does the conscious and unconscious mind of the child, or for that matter as did the minds of our primeval ancestors. Modern adults, just as primeval adults did and modern children do, in the unconscious desire to kill or destroy whatever interferes with their gratification, but the intellectual power has become sufficiently omniscient to see with comprehensive glance the results of such an existence without law and order.

When we lose consciousness, either in sleep, in delirium, or under the influence of anaesthetics, our minds are not blank but are working rapidly. A person talking in his sleep will give verbal expression to the most vital wishes, which would shock his waking mind. They find utterance but do not enter his own consciousness. If they do, they are always expressed in symbolic form. The most direct path for these primordial desires to find their way into the consciousness of the person who has them is through the dream of the night. In the form of animals and of inanimate things, or of other people than those really intended by the dream wish, persons, and even abstract ideas are represented. It has been definitely ascertained that the thoughts that occur in sleep are concerned primarily with problems and unfulfilled wishes. They are the problems presented by, and

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the desires existing in, the archaic unconscious, but problems which the dreamer's waking life could not solve and desires which his waking activities could not fulfil.

COMPOSITE NATURE

The indirect, figurative or symbolical nature of the thoughts that come to consciousness in the dream, is shown in many ways. Various persons in the dream generally symbolize some quality of the dreamer himself. If he dreams he saw Mr. X. and Mr. A., the associations with Mr. X. and Mr. A. are frequently somewhat as follows: "Mr. X. is a very undesirable acquaintance because of his stinginess, meanness, and dishonorable dealings. Mr. A. would be a fine fellow, but he never has the courage of his convictions and never forms a definite conclusion." This means that the dream is attempting to tell the dreamer "You have those qualities but do not realize them." It is much as if the dream were a different personality. It is indeed the personality each one has in him but does not know he has. In this way he gives himself an estimation of what is really his own valuation of certain of his own qualities as they appear to a part of his mind which is awake when he is not awake.

For instance, in a hospital ward one of the men patients had been visited by his fiancée. That

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night the nurse said to me: "That chap talks in his sleep. Perhaps he will interest you." Later when the lights were low we heard a voice call "Helen." Moving the screens around his bed awoke him. He was annoyed and said he had been dreaming he was in the old orchard at home and a big cow stood there looking at him. Helen was the name of his fiancée. He had symbolized her as a cow, thereby expressing indirectly his strong unconscious wish to live his childhood over again with Helen, who would thus have to play the dual rôle of wife and mother. There is nothing extraordinary in the cow's impersonating two women, as every dream image may be composite, representing more than one person.

IDENTIFICATION

Something of this reading himself into his objects begins with the child at a very early age, for when he begins to talk he takes many inanimate things to be alive and active. He will scold his toys. If he bumps himself against the table it is as much the table's doings as his. When we trip over an obstacle and hurt the shinbone, how much satisfaction we feel in giving a good kick to the offending obstacle, for down deep in us all is the feeling that the obstacle should have gotten out of the way and was malicious in hurting us. Intellectually we know that the rocker on a chair is

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inanimate, but when we are bruised and sore from coming in contact with one we feel that the protruding thing molested us. The intellectual knowledge that the rocker is inanimate is a conscious thought, but the feeling that the rocking-chair should have moved aside and not stood in our path to hurt us comes from the unconscious. Not only do we all thus endow inanimate things like rocking-chairs with life, but in a dream brought by a patient, the rocking-chair is a symbol of something more than a chair, and to learn what the chair symbolizes in the unconscious we must trace back the thoughts which come to mind concerning it. We call these thoughts "associations" and the associations with a rocking-chair were: "Cradle, childhood, mother." The associations with the foot were "Getting somewhere, it carries us through life, takes us over a path we are going." Now, when we analyzed the wish to kick the rocking-chair we found the conscious wish came from the unconscious wish to kick the mother out of our way. She had prevented us from getting somewhere in the path we wished to tread, and should have moved aside to let us go on in the world as we wished, but with malicious intent she has stopped our progress. Or, while she may have surrounded us with such an atmosphere of ideal sweetness and goodness that clings to us, we have to put her influence aside to make progress. She wants us to notice her and

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to remember that she has the power of hurting us, a point of view on our part which will be understood from the parent-complex which I have described in another chapter.

THE CENSOR

In the sphere of the unconscious lies the hidden cause of nervous and mental troubles. This is the case because the health of the body depends upon the perfect condition of the functioning of the nerves. The energy which traverses them, called the libido, requires an unobstructed passage for the outflow of the creative energy which is expressed in acts of friendship, affection and sympathy, and in the emotions which these acts arouse. If these creative emotions are in any way held fast within the body and do not find opportunity for expression, the free expression of libido is blocked. Through the technique of psychoanalysis is discovered the attachment in the unconscious, the obstruction which blocks the free expression of the creative emotions. In the case of dreams the thoughts of the unconscious meet the conscious at the moment of awakening and arouse the conscience. This awakening conscience instantly rejects the wishes which the mind has been dwelling on during sleep because, according to the conventions of the social environment, these wishes are im-

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proper. We call this element of conscience the *censor* because it either blots out the frankly animal desires, arising in the unconscious, thus leaving us unaware of them, or else it transforms them by means of the symbolism of the dream so that we do not recognize them for what they are. Thus again we are unaware of them.

THE CONFLICT

But the power of the unconscious is elemental in its strength and it constantly pushes outward for expression in consciousness. It is always trying in some way to evade or avoid the censor or deceive him into allowing the thoughts to enter consciousness. We speak sometimes of this conflict between the unconscious desire and the censor as the conflict of good and evil. We listen to the sermons of the still small voice, without in the least understanding the significance of the struggle or realizing the identity of the two contestants. If we could clearly see within us the Twentieth Century struggling with 10,000 years B.C., we should not have so sorry a time of it.

When the life energy has been properly trained in such a way that, in place of primeval means of satisfaction, it freely takes the forms of substitute satisfaction supplied by modern civilized life, the life energy or libido is free in its expression and helps us with its marvellous vitality

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toward the filling out of a well rounded life. When the libido, on the other hand, has been stifled and buried in the unconscious, then the primitive emotions of jealousy, envy, and hatred prevail and stunt the life by depriving it of its inward and outward growth. They surely stunt the life because in civilized communities the outward acts of malice, which would have in prehistoric times been performed, are prohibited and the violence which would have been wreaked upon an object is now virtually turned upon the individual himself, who experiences these emotions. That fear and rage have an injurious effect upon the body has already been mentioned. This is quite as injurious an effect, if not even more so, when the destructive emotions are suppressed as when they are worked off in destructive acts. Here lies the gist of the whole thing. No emotions should be swallowed. The results of doing that are a "rotten" disposition mentioned elsewhere. All emotions should be given free play under control. Therefore, only the constructive ones which help in the process of building the tissues of the body should be cultivated. The means whereby this substitution may be effected are outlined elsewhere.

In almost all forms of nervousness there is a conflict going on in the patient's life between the two forms of thought, the archaic and the modern. One of these, in the unconscious, is pulling

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the nervous patient back, and yet he is absolutely unaware of it. The other is the natural urge to outward growth which is striving for expression. This identifies the natural urge with the force of conscience representing social development in the soul of the individual. For the natural urge or libido is, at one and the same time, both in harmony with and at variance with the selfish desires of the individual. The self-preservative or nutritional aspect of the libido sometimes comes into direct conflict with the race-preservative or reproductive, and at no time more than the present, when the birth of a child is of so vast an economic importance in the lives of the parents.

When a person is pulled two ways by equal opposing forces, he stands still as in a tug-of-war. Thus, if the unconscious pulls him strongest he grows more and more nervous as the years advance and the urge of conscious life grows less—the urge which is the call of his fellows to get up and out and accomplish something which is socially productive. His nervousness is due to his weakness in the conflict which in spite of age still continues between the individual and society. This nervousness or mental unbalancing is inevitable, because the libido will regress and become primitive in its nature and stronger than the censor of consciousness, through the weakening of the ties between the individual and society.

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THE PHANTASY

When the real, which is the social and conscious, life of an individual is neither satisfied nor happy, his mind is more and more occupied with what is called "building castles in the air." We call such thinking "phantasying." It is a make-believe existence and is seen in day dreaming and in the night dreams as well. One becomes rich, famous and beautiful, has revenge on those he envies, destroys any one or anything in his way, and surrounds himself with a fairyland of music and beauty and whatever pleases his senses. In day dreaming a person often becomes so intense in his phantasies that he is not aware of those around him. I have watched patients get rid of unpleasant duties by bringing on a dreamy spell, when they felt as though they were floating, the mind drifting like a boat on a lake without a current, the face without expression, the eyes unseeing and dreamy. It requires strong, vigorous thoughts to bring such a person back to reality, and then reality must be made sufficiently interesting to keep such a weak mind directed toward it. The phantasies of day dreams, as well as night dreams, closely resemble tales of mythology and fairy lore, when the race was in the childhood of its development. How many working girls have had Cinderella dreams, how many children with despotic government at home have had

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not be understood? To this I must answer that understanding does not always consist in an intellectual process but in an emotional reaction.

There are many other things in dreams besides repressed wishes. There is much future in them, also much of the racial past never before conscious, therefore never repressed.

In the dream thoughts we see what has been most successful in passing the censor, and we have but to remove the disguises from the thoughts as presented in the dream to find out what the symbols of the dream really mean, to be able to discern the trends of the unconscious as they actually are. The dream is the best way, and almost the only way, of showing the patient the cause of his neurosis. The neurosis itself is, to be sure, one of the manifestations of the unconscious desire, but it is a very elaborate one and sometimes impossible to unravel. The dream, on the contrary, is an epitome of the conditions causing the neurosis, and when analyzed, understood and grasped as a unity, can be used as a starting point for numberless excursions into the unconscious, by means of the "free associations." It is like a plan of a city by which we can clearly see how to get to any part of it. The dream has multitudinous avenues leading to all the districts of the soul. Working out the psychology of thought by association of ideas is not original with the modern psychologists, it was used by

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Aristotle. It is stated that he worked out a fairly complete system of psychology, and stated an important psychological principle—that of the association of ideas.

So true an expression of the real unconscious trends is the dream that the experienced psychoanalyst can clearly see during the narration of the patient's first dream the exact cause of the trouble. And here is where the shallow psychoanalyst, like the dogmatic, dictatorial parent telling the child categorically what he must do and laying a load of injunctions upon him, makes the mistake of *telling* the patient at the first interview the whole story of his neurosis, and of not letting him work it out for himself. The academic information, whether in technical or plain words, makes no impression, because the intellect does not directly govern the unconscious. Conscious intellectual control of the archaic primordial urge within us there must be, but we can get it only indirectly through the emotions, for the emotions govern the unconscious. It expresses itself through and in emotions, it is accessible by the way of the emotions. Therefore, there must be an emotional reaction felt by the patient before he can feel a conscious wish strong enough to supplant the unconscious wish. He cannot simply be told to have an emotional reaction any more than the child really feels ashamed when an indulgent parent tells him he *ought* to be

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ashamed for what he has done. Very often, if not always, the feeling aroused by such language on the part of a parent to a child is merely an imitation of the indignation which the parent feels (or feigns) and not the emotion of repentance verbally demanded.

The slow realization on the part of the patient is necessary because the development of character aimed at in psychoanalysis is a natural growth, and not an instantaneous change made by the "presto" of a magician. Just as the limbs of a child grow larger by infinitesimal increments of single cells, so must the character be formed by allying one act after another with the creative emotions. The symbolism of the dream shows us the means of doing this. From interpreting the dream one comes to interpreting the waking life in the same way. This is not to say that waking life is a dream, but that the dream is really an integral part of waking life, just as the flower is an integral part of the plant. And just as the flower can be that particular "flower in the crannied wall" and no other one or no other kind of flower, simply because it is the fullest expression of the life force of that plant and that particular kind of plant, so the dream is but a petal of a flower of the unconscious. And just as the flower bears in its corolla, sometimes hidden from view, the male and female elements of its reproductive system, so does the dream con-

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tain, but generally hidden, the fructifying elements of our mental life. As there are some kinds of flowers which require the services of the bee to cause a cross fertilization and as the shape of those flowers is determined by the anatomy of the bee, and its colours designed to attract the bee from afar, so does the soul of certain types of people require the directive influence of another soul in order most fruitfully to liberate the powers of that certain type of personality and bring them to fullest development and richest fecundity.

It is not mere fancy that I compare the soul of a neurotic child to a brilliant flower. Neurotics are in one sense a higher type of evolution than the self-sufficient street Arab, just as wind-fertilized plants are of lower order than those which employ co-operation of other organisms.

The vital point of it all, and the thesis of this chapter in particular, is that the ultimate truths of the soul cannot be expressed literally, but require symbolism to represent them as adequately as they can be pictured or intoned in human thought. A purely scientific account of any natural phenomenon describes it literally as far as it is possible to find literal language for external phenomena. "Dirt is matter in the wrong place." Where science cannot find such language, it invents arbitrary symbols such as CO_2 , H_2O , H_2SO_4 , etc. Human thinking not rigidly directed by formulae, though I admit the directed form has

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its proper place, represents anything (that *must* be represented) necessarily through the medium of parables, fables, similes, allegories, myths, metaphors. This is due to the mind's inevitably identifying itself in infancy with the world. This infantile mode of thought persists in varying extent throughout the whole of many persons' later lives. In fairy stories we have the elaborate development which an adult mind, with adult experience and passion and desire, produces through the medium of very unscientific metaphorical language. The child and the unconscious in the adult have the same figurative mode of expression, but without the artistic elaboration.

It is not to be understood that the symbolic thoughts of the dreams of night or day or the symbolic acts of everyday life have more than a very general loose correspondence between different individuals. It is not a case of *interpretation* of dreams and acts such as the old-fashioned dream books give us, or like the wholly artificial "language of flowers," or "handkerchief flirtation," the first of which is partly, and the last is wholly, an arbitrary and artificial code. The understanding of a dream is impossible without some of the "free associations" of the dreamer, and if the same dream pictures were presented for analysis by two or more persons, they *might* mean utterly different things for the several dreamers. "Water," for instance, might

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mean "life" in one person's dream and "death" in another's, according to the relation of that idea to other ideas occurring to the dreamer's mind in connection with the water.

SYMBOLISM PRESERVES SLEEP

A common misapprehension about dreams is expressed in the phrase "sleep troubled by bad dreams" which seems to imply that the dream is a disturber of sleep. On the contrary, the symbolism of the dream is the preserver and maintainer of sleep in that it, the dream, may represent in grotesque and apparently irrelevant pictures a desire which, if it were shown in its true form, would immediately awaken the sleeper and fill him with shame and remorse, which might keep him awake for the rest of the night. So the dream generally completely disguises the unconscious wishes, and the ideas as they appear in consciousness are harmless enough to be tolerated and told with a smile next morning at breakfast.

This does not mean to say, however, that the unconscious wishes should remain unknown to the dreamer, particularly if, as in the case of a nervous person, there is some element in his life which is preventing him from living it fully and joyously. In such a case the dream should have, as should the neurosis, the fullest study. It should

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be remembered, too, that no one can successfully do that for himself, not even the most trained psychoanalyst, because the viewpoint of the mirror held up by the other person is absolutely essential.

MANIFEST VS. LATENT

Psychoanalysis is the scientific special investigation of symbolic thought and action, or the study of all mental manifestations as symbolic. It is necessary to look beneath the surface to discover in the unconscious the original thoughts of which our conscious manifestations are but a representation or reshaping of the thing it stands for. In this sense nothing is what it appears to be. Not only is the manifest content of the dream a disguise of the real unconscious desire actuating the dream, but the actualities of every kind with which we are surrounded are, with few exceptions, disguises of the vital tendencies of our most red-blooded human life. The disguise is most grotesque in the night dream. Lying as he was in a cot in a hospital ward, what apparent interest had the patient in a cow in an old orchard? What impression does any one get from his unstudied dreams except that of the most unaccountable bizarrerie? But the thoughts connected with the dream show the dream's intimate affiliation with our everyday life; and the acts of our everyday life, when unity is sought for in them, fail as

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signally as does the unanalyzed dream, to show any unity or any definite purpose. Therefore many adults and most children need the clear-eyed view of their lives as a manifestation of a larger life. Psychoanalysis can help them calmly to see things as they are and act accordingly and to secure the reaction of the most wholesomely creative emotions which make for health and strength developed to the utmost.

CHAPTER IV

THE CHILD AND THE ADULT

As a test of growth, of the successful attainment of adulthood, we may take the fact that the child thinks only of himself, of what he likes and needs to satisfy his cravings for self-preservation in order that he may grow so as later to contribute to the race. He may be called selfish in the common acceptance of the term, but he is necessarily so, and usually finds much difficulty in repressing that variety of selfishness, for it is really his own self-protection. Nature demands that the young receive solicitous care, food and protection, in order to bring them to full growth for creative purposes. The higher the form of life the more protection does nature give her young. In animals the young are cared for through the time of helplessness and then weaned to independence. As the instincts of the child for self-preservation are used to promote his growth, so the adult's instincts, when he falls in love, studies a profession, becomes a scientist, ~~or~~ follows the call of art, literature or commercial life, or in some other way helps on the progress of the race, are for race preservation. But if the environment of the child is full of obstacles from unreasonable discipline,

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viz. from too much indulgence, from examples of companions who are too much indulged, from too early development, from quarrelling parents or unhappy home life—then the repressed wishes in the unconscious become more difficult to keep out of consciousness and there begins a conflict between the repressed wishes pulling in one direction and the parental wishes pulling the child in another. What happens depends upon the potential with which the child was born, or if I may coin a phrase, upon the strength of the “psychic muscle” of the infantile life struggling to grow away from the child to maturity.

If the child has a powerful make-up, he will resist the environment, break away from it, become a runaway, lawless, incorrigible, perhaps a criminal. If he has sprung from neurotic soil he may be too weak to break away and escape. The discouraged libido will then sink down in the individual, and there is often a severe physical illness. The body in such cases becomes an easy prey for disease germs, while the mind seeks a world of phantasy to dwell in, which is pleasanter than reality, or, veiled in symbolism, continues the conflict, hidden from conscious thought.

UNCONSCIOUS PROBLEMS

The child whose mind is occupied with unconscious problems has no power of concentration, is

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dreamy, abstracted and often tearful. Discipline or punishment has no effect. He remains absent-minded and will say he is not thinking of anything. In the face of these circumstances we should remember that he does not know his unconscious wishes and problems. It is for *us*, the psychoanalysts, to analyze his unconscious and show him what is interfering with his conscious efforts, and then we help him free his libido and provide an outlet for it. In the analysis of an adult we must also show him the unconscious problem and wish, but he must free his own libido and provide an outlet for it, for the adult can more or less control his environment. The child cannot do so and must be removed from it.

Dr. Jung of Zürich conceives the libido as analogous to energy, as understood in the physical sciences, and accepts for mental phenomena the fundamental principle of the conservation of energy, namely, that the total energy of the universe is constant. In the processes of nature no energy is created or destroyed. Increase or decrease of energy in one form corresponds respectively to a decrease or increase in some other form or forms. In the conception of the Zürich school the libido or urge of life is constant.¹ If it is not

¹ Physical energy is either static or dynamic, and physical science has shown that it is the constant tendency of all the dynamic energy in the world to become static. Thus the dynamic energy of the sun collected by the leaves of trees a million years ago is released in the coal which we burn in our furnaces. But it requires the expenditure of a large amount of dynamic energy

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being used in constructive work, it is a destructive force, and has the moral effect of sending the individual backward rather than forward on the highway of life. The individual is not aware of going backward. He *may* be in good physical health, but if there is a loss of libido in the conscious sphere, there is an increase in the unconscious mental activity. Again, the correlations of the libido are like those of energy in physics. That is, the transformation of one kind of energy into another is called in the terminology of psychoanalysis the *sublimation of the libido*, and operates as the steam engine, transforming the potential chemical energy of the coal or wood and of the oxygen of the air into mechanical energy. In the sublimation of the libido we transform the creative energy into science, art, literature, commerce, etc. But however much transformed, life, time and the libido, are constant, are ever moving on.

In forbidding athletics, games, dancing, learning to play on musical instruments, or in placing prohibitions on the many lines of activity of child-

of mankind to transform in mining, transportation and stoking the static energy of coal into the dynamic energy of steam. On the other hand, it would seem as if in human and animal life there was an unending fund of dynamic energy, as if evolution had been designed for the purpose of energizing the inert, inorganic matter of the universe. Therefore the human mind represents the latest step in evolution toward the formation of an organism for collecting, transforming, preserving and again liberating energy. The libido is the human expression of this continuous dynamic energy.

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hood, not infrequently parents unknowingly arrest the libido of their children. It is a serious offence against the laws of life. We often hear it said: "We shall keep that child young, we are in no hurry for him to grow up. We are not anxious for high marks in school, we want him to get well." Growth and improvement must work together, or we cannot preserve youth; but if we try to keep the child from growing we make him ill, because we are acting no more intelligently than the children who stunted a kitten's growth by trying to "cure" it with doses of whisky.

CHILD MUST BE ACTIVE

When we reprove a child for being noisy or restless, we are reproofing him for being a child, and are doing our best to stunt his growth. Could anything be more stupid? We cannot allow him to shout and jump in the drawing-room, but we should provide a place and time for him to do so. We are all transformers, turning air, food and sunlight into energy. The great creative force of life is the sun, which frees energy as electricity is freed. We should send the child out into the sunlight and under the blue skies, either literally or figuratively. We speak of a sunny disposition as a great personal charm. How stupid we are if we do not realize that a child needs sunlight with-

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in as well as without the house. The opening out of a new leaf in the spring is no more inevitable than is the response of the child to the sunny disposition. The bud with its sap constitutes a condition in which the warmth of the sun cannot fail to produce the expansion into a glossy green leaf. Quite as inevitable as the effect of the sunny atmosphere upon either child or leaf is that of the cold, gloomy atmosphere which is sometimes spread by certain people. A nervous invalid telling of her aches and pains brings clouds into a home. An irritable father, however real may be the cause of his feelings, has no right to disturb the home atmosphere. The skeleton in the family closet, hidden because of pride, must be destroyed, and the door left wide open. The financial problem of *living beyond the income*, and the maladjustment of the *nouveau riche* are both equally destructive. The former brings heavy clouds of misery and despair; the latter is as the burning tropical sun, drying out the freshness and fragrance of youth.

GUIDING THE LIBIDO

In the terms of the Swiss school we must, with sufficient discipline, "guide the libido" of the child through an environment such that it keeps the understanding evenly balanced. Telling the truth in answering all questions is the only way

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to keep the confidence of our children, and if we are too prudish to overcome our resistances to the vital truths, for which the childish mind is ever searching, we should know that our children will regard us with suspicion. This does not contradict what was said above about the child's learning too much, or being too emotional, for it has been found that the refusal to answer a child's questions is much more exciting to him than a ready and cheerful answer. A lying answer arouses strong destructive emotions in the child. A lying parent is like a corrupt contractor who uses mud instead of mortar in building a brick wall. At some critical time the wall collapses, but the contractor has fled to another country. The child never is harmed by simple and frank answers which it can understand. Only when the answer contains more than the child can assimilate does it contain the wrong ingredient (mud). In fact everything that is not assimilated is mud in the structure of the mind, just as the unassimilable matter taken into the stomach is rejected. To the pure all things are pure. If our own ideals have been true, if our minds have not been perverted when we have glimpsed life at its source, we can present its mysteries to our children as spiritual truths, and teach them that all conception and birth are beautiful, whether it is the unfolding of a rosebud or a child.

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THE FAMILY SKELETON

An illustration of the bad effect on the child of a family skeleton's concealment by the parent is seen in the case of a girl whose father was a drunkard. This fact was kept from the child as long as possible, with the result that when finally she came to know it, at the age of sixteen years, she took it as an insoluble problem, because it had been kept secret from her, and was therefore repressed. When in later life she came upon the problems connected with becoming a mother herself, she was not able to devote her entire energy to the solution of those problems, because a part of her energy was absorbed still in pondering, whether consciously or unconsciously, on the drunkenness of her father. In her unconscious thoughts of the dream world she saw a man struggling up a hill, sometimes slipping, stumbling, and as he neared the top something would hit him, knock him down. He would fall, roll down to the bottom of the hill and lie there as though stunned and looking like a drunken man asleep in the gutter. He would gradually awaken and start again, sometimes pulling himself up by tiny twigs, which strangely seemed to bear his weight, but again something would send him falling down to the depths.

Her father was the man in the dream, struggling to rise in life; the reproaches of her domi-

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neering mother sent him down again. His love for the patient was symbolized as the tiny twigs which pulled him up. Again and again she queried: Why could not her father overcome the force which knocked him down? I hope when the reader finishes reading this book he will understand the answer to the question.

Her father's morbid condition should have been no problem to *her*, and it would not have been, had it not been invested with so much emotional value on account of the long secrecy and the subsequent sudden revelation. She should have been told of it in a perfectly matter-of-fact way, and then she would not have wondered, when she became a mother, why her father was a drunkard. In wondering why her father had so disgraced the family she expended too much energy to be able to give enough to her own personal problems when she herself became a mother.

UNASSIMILATED THOUGHT

How can we tell whether the child's mind contains any or little or much unassimilated or repressed matter? This is a very important question, for on our ability to give it a scientifically correct answer depends our knowledge of whether we are doing our best for our children or not. Of course it goes without saying that if we do not make a scientific study of the child's mental

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processes, we are not doing as much for him as we should do if we were all able to examine him by the methods of the expert in the most modern form of psychology. This degree of care is not possible for parents in general. While they cannot be expected to go into intensive child rearing with the same business-like devotion to systematic methods as that of the breeders of animals (even guinea pigs destined for vivisection receive more intelligent care than the majority of children!), they could yet, with a little more knowledge, avoid certain errors in bringing up their children. They could also do some things which would not naturally occur to them to do without suggestions received from scientific sources.

And then again we either do not welcome our children but feel the additional care as too heavy a burden, or we too eagerly await the arrival of our first child and plan to make him a model. How, then, can a child be free to grow as nature has intended, if we are making of him either a burden or a plaything for us to exhibit? The child needs guidance from the hour of birth but not restraint or repression. He needs all his energy for his play which is a preparation for earning his livelihood. But while the child's libido is being guided and trained into strong growth, it must be free. The child must feel free and yet have respect for authority which leads to obedience. From force of habit we impose many unnecessary

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“don’ts” upon children. The old story of “Mary, go and see what the children are doing, and tell them to stop” shows our selfishness and ignorance. We misinterpret the many phases of growth which the child must live through, if we think the desire for toys, printing presses, stamp collecting Indian belongings, circus doings, tin soldiers, railroads, electrical devices (the last named coming at puberty just before the first love affair) are all extravagances which should be refused.

CALF LOVE

The manifestation of puberty which evokes the most perverse behaviour on the part of the parent is the child’s first love affair. Rarely do the parents, if they show any reactions at all, show the one most helpful to the child. The first love affair of the boy usually fills the mother with alarm. Her unconscious then gets the best of her. She feels that she has lost her boy. At the age of puberty she has literally and physically lost her *boy*, as he has become physically a man. She should not, but she usually does, wish to keep him a boy physically. The young man should then be her son, rather than her boy, in both the mental and the physical spheres. Parents should welcome with great relief the appearance of the first love affair. Although they may still need guidance in this first love affair it means so much, as

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it is the beginning of the self-reliance and responsibility of the man with his hopes and ambitions. The boy or girl should at that age receive as little advice and admonition as possible, beyond the necessity of continuing whatever line of work, whether in school or business, in which he is engaged. The first love affair should come at about the age of fifteen, and is a delicate subject between parent and child, as those deep, vital emotions are too sacred and wonderful to youth to be lightly mentioned. Parents should never ridicule the first love affair, nor yet encourage it. When the twelve to fifteen year old son calls his mother into his darkened room after he has retired and says: "Oh, mother, I cannot go to sleep. I keep thinking of Elsie all the time," she should not be shocked or dismayed. She should encourage him to talk about Elsie, not for the purpose of increasing his affection for her, although most mothers mistakenly believe that will be the result, but to open a safety valve.

The more he talks about Elsie the less deeply will he feel. He will, on the contrary, be ready to pass his "calf love" on to the next girl who smiles at him. While the mother is inevitably though unexpectedly pained at the son's love affairs, she will later be surprised, if she has withheld opposition, and has been patient in listening to the praise of Elsie, to hear him say: "Mother, I have loved you so much better since I

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have loved Elsie. I used to think you didn't love me any, because you wouldn't let me do things, and always made me do things I didn't want to do. But I know you had to do that, because the things you made me do are just the things Elsie likes to have me do." And so the son returns to the mother with a different kind of love. She is not the only ideal woman, but she is the ideal *mother*, and her son will give her a more sympathetic love. What is more it will be strong and protecting. He will even feel reproachful that he has been such a trouble to her. Later on, if she has been the right kind of mother, he will understand and appreciate her self-sacrifice for him. Not every mother is the right kind. She is sometimes too infantile, or what is commonly called selfish, to devote her energies to her children. Then, too, she may be potentially the right kind, but, if money is scarce, she makes the grave mistake at the earliest possible age of requiring her children to work and support her, instead of supporting herself.

A father's feeling upon learning of his daughter's first love affair is often that of resentment and anger. He would like to forbid the presence of any young man in his house. If he has sown some wild oats himself, he condemns young men in general as scamps and rascals. Fortunate, indeed, is the girl who can go freely to her father and say: "Oh, father, Jack cares for me and I

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am so happy! Isn't he good-looking? He is just wonderful!" If there is no opposition, the first love affair is usually outgrown in a few months; and it should be, as rarely do adolescents grow and develop in unison. Early love affairs do not make happy marriages, and so wise parents change the environment with school or visits, to broaden the experience of their children.

WORK AND PLAY

One of the most difficult tasks which often confronts parents in directing childhood into adult life is to assist the child to separate work and play, to arouse a desire to work and to do something for others, even though it involves a sacrifice. As we see in the Swiss conception of psychoanalysis, the child's libido must be free to be put into his daily environment. Whatever the day's work may be, all the interest and energy of the individual, if his libido is free, will be put into it, with a feeling of satisfaction within himself. The pinch of necessity and fear of breaking conventional laws are the only forces that compel many an adult to work, but any adult working under this compulsion has strong infantile reactions to his environment. The adult who has "crossed the bridge" from childhood to maturity works because he feels better for it, because there is always

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a force pushing him on, because he gets satisfaction out of the work itself. He does not complain of difficulties, but just "naturally" works, because he is a man obeying nature's creative impulse, whether following the simple existence of a day labourer or the more complicated life of a master employer.

A man can work with creative satisfaction only when his needs of development have been fulfilled. As the child is blindly groping for the satisfaction of his needs, he cannot work or play with the same steady purpose as the adult. Attention in a child is very short-lived. Prolonged concentration upon a single object is impossible. He may occupy himself a while with toys that he can move about and manipulate, and then his attention is claimed by other practical activities. He is interested in what he can do by way of actual movement, but he has looked at a thing, or listened, long enough as soon as he finds that it leads to nothing else. The chances are that the reason a child does not follow a parent's admonitions is because the parents are expecting too much understanding from the child and have therefore required of him the impossible.

This also holds good of a child in school, his impulses being mainly toward movement and doing, not toward thinking and knowing. He will watch and listen, now longer than he did a year ago, but chiefly because his practical interests are

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wider, and more of the objects around him afford openings for action. He is still impatient of mere thinking. He has a body which requires constant exercise, and it is absurd to expect a child to remain long sitting in one position or standing in one position and unwise to force him to do so. Sensible instructors recognize these facts and arrange for change and recreation in the school, but at home the parents are too prone to blame a child for wilful disobedience, which isn't wilful at all. The child's attention must at first move with his natural cravings and instinctive activities (his libido). The parents' difficult task is to recognize this limitation and to realize how much less their words mean to the child than to themselves, not from the child's lack of respect for the parents, but from his being too inexperienced to be able to comprehend and grasp their meaning. One has to make the appeal to voluntary attention, and this appeal has to be made for some time in order to make the child learn things that seem dull, although the discipline of learning them will be beneficial. He will later on learn that knowledge is invaluable, as for instance the multiplication table, when he begins to work at payment for labour by the hour. No child enjoys the drudgery of committing the tables to memory, but at an early age he should begin his financial career by being given a small sum of money for simple activities, and later he will be very glad to use his

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arithmetic in multiplying his number of hours by the rate per hour.

UNSOLVED CHILDISH PROBLEMS

Some of the problems are not solved in childhood, and the dissatisfaction due to their being unsolved persists into and complicates matters in later life, as for instance: Why mother and father should go to Europe and have a good time and leave the son behind, or why he cannot have an auto, keep late hours with other boys, but is sent away to military school where smoking is forbidden and there is very strict discipline, while, as a contrast to his fate, other boys of his age are "hitting it up" at home and enjoying the freedom which he would himself so much enjoy. Another boy had an exceedingly strict and severe father who, for a slight disobedience of his orders, deprived the son of a very great pleasure. He was required to stay at home while all the other members of the family went to see a big parade. The disproportion of this punishment would appeal to any one, but to the boy himself it was a crushing force which took from him all initiative. Since his own will was overridden on every occasion by the domineering father, he came to the conclusion that all efforts on his part were useless, and, as it appeared on the outside, he never made any.

But the truth was that his efforts were exclu-

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sively mental though not conscious, for in his unconscious he was continually mulling over the question why his father had been so unreasonable in his treatment. When he came for analysis he had forgotten all the circumstances and knew only the mere fact that he had no initiative. The result of the analysis was to show what had deprived him of his initiative and also that his father was not so strong a character. On the contrary, he had been, as many domineering persons are, merely compensating with an exterior imperiousness for an essential but unconscious sense of inferiority. This should suggest to all parents the possibility that when they feel it incumbent on themselves to be exceedingly severe, it is quite possible that they too are overcompensating in their attitude toward the child for their own unconscious feeling of inferiority. And we know that the more unconscious is this feeling, the stronger will be this overcompensating severity. We cannot be extremely severe unless the reasons for not being so are obscured by the unconscious mental activity. Otherwise, the milder and more rational, but no less strong attitude, the one which will have the greater good effect on the child's future, will naturally come to the surface in us. Even a conscious feeling that we are too indulgent with the child will sometimes cause us to compensate consciously for this weakness; but an unconscious feeling of inferiority is generally mani-

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fested in the adult in a conscious desire to be absolute master over the child, to impress his will on it and to have absolute and instant obedience.

In this self-deception, which most parents practise upon themselves, the psychoanalyst finds the cause of much that is morbid in the early-cowed individual's later life. His parents have treated him according to the particular twist which they have been given by their own unconscious, and he sometimes becomes positive and assertive because he had unassertive parents and vice versa. It is not the children alone, however, who feel this special trend of the character of the parents. Other people notice it, too, but are less affected by it in proportion to their own experience in the world. But on a child the parents' unjust acts (or unwise, if there be an implication of blame in the word unjust), has an effect which is all the greater on account of the helplessness and plasticity of the child's nature.

The unjust and overbearing parental atmosphere in the world of nervous children cannot be cleared because the parents cannot see the actual facts of the case. But the neurotics who have been treated by psychoanalysis show that a large proportion of them have become neurotics because of adverse environment in childhood, consisting of a parent or both parents who did not understand the effects of their severity or over-indulgence upon their children.

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FIXATION OF LIBIDO

If the environment of the child (at the time when reasoning power begins) is in greatest conflict with his instincts, then the libido is held fast upon problems of his life, which should not remain unsolved for him. A failure on the part of the parents to give him the solutions of these intimate problems will result in the child's facing even greater and wholly unnecessary conflicts in later life. This mental condition of the adult, where he is troubled by problems which should have been solved for him in his childhood by his parents (the best service they can ever do him), is technically called a "fixation" of the libido. In such case a part of the attention, even in later life, is centred (though unconsciously) upon questions which are essentially childish ones, and cannot be disengaged from them to be wholly devoted to the problems which are essentially adult ones. This is the true cause of the infantility which I have mentioned above as characterizing many club men and women bridge players.

It is sometimes a very difficult matter to relieve this fixation, to separate the libido of the adult from the object to which, on account of perfectly excusable parental ignorance, it has in childhood become attached. The results of this fixation are most serious, because not the entire libido is attached to its infantile object, but only

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a part of it, the other part being successfully directed toward the appropriate adult object. The result is a "splitting of the libido," but the portion of the energy, affections, etc., that remains fixed on the unhappy problems of childhood is so great that the remainder of the libido is not sufficient to cover the educational, social, financial and other demands of the adult's everyday life. In the childhood of such a person the ordinary demands of his school and home life crowd out the thoughts of the unsolved problems.

These thoughts, however, are not annihilated. They merely disappear from the surface, and sink into the unconscious where they remain repressed. Although they are not recognized by the adult as a disturbance, because they were forgotten sometime between childhood and maturity, they are ever pressing the mind of the adult in order that they may gain relief by breaking through into conscious life and thought. They seek an outlet through emotions in laughter, anger, swearing, tears. Laughter is a great opening and relief to the repressions. The adult, therefore, finds himself not interested in his surroundings, but absent-minded, abstracted and gazing into space with no conscious thoughts. On the contrary, the thoughts which would have been conscious, had they not been repressed, are held in the unconscious. Sometimes there occurs in the conscious life of the adult the blindest apathy, an utter fail-

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ure of family affection, because all the affection is held in the unconscious by the unhappy incidents of child-life which are still rankling there, irritating, disturbing and poisoning the mind. They are like a wound healed over, but looking red and angry on the surface, and with unclean conditions underneath.

Psychoanalysis, like the surgeon's knife, in opening the unclean wound, opens the mind, discovers what are the disturbing thoughts and then helps the patient to remove them. In a child such a condition as the splitting of the libido or a fixation, can usually be seen on the surface and the cause will be found to exist in the child's environment. If the child can be placed in a new home-life, the splitting is more easily healed, but each visit to the former environment will reopen the split, until the child has acquired sufficient age and strength of character to withstand the shock of meeting the obstacles which were his undoing. In an adult, when the existing cause is buried deep under many years of experience and ethical restrictions, a longer time for analysis of the symbolic thought is necessary.

CHAPTER V

MENTAL BEHAVIOUR OF THE CHILD

THE child's problems are not confined to the home life, but certain forms of nervousness manifest themselves only at home. The school life, more especially that of boarding-school and college, affords a great relief to the unconscious struggles. I have often heard children in the adolescent years say they were looking forward with pleasure to returning to their comrades and their school life. The child who is not strong enough to throw off the home influence, the being "tied to mother's apron strings," or the overwhelming awe of a despotic father, will find more suffering at school if the teacher belongs to a large group of instructors who study the principles of logical thinking and apply those rules to all mental behaviour without appreciating the lack of reasoning power in childhood, and the conscious and unconscious problems of adolescence. How much knowledge has the average teacher of a child's mind? The difference between the mature and the youthful mind deserves attention. The younger a child is, the more closely is his mental behaviour tied to the needs of the moment. The child is incapable, as we have seen, of working

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intentionally toward a remote end. He is working for self-preservation. For this reason steadiness of purpose is not in him. It is the parents' and teachers' business to help him toward that end, but, in the meantime, not to make demands upon him which presume his knowledge of its existence. Making such demands must lead to disappointment, and possibly to injustice.

We expect too much of children and in so doing are unquestionably selfish ourselves. It is less work for a teacher if a pupil recites a perfect lesson, even in a parrot-like style. It is selfish pride which a parent feels when a child is successful in school, neat in appearance, obedient to commands. "That child is a credit to you," says a neighbour, and the parent swells with that selfishness which we call pride. Later on, when the child begins to live for himself, there may be a debit page containing what the parent owes the child.

So when we say that to work toward an end, to choose means of working, and to learn by experience, are general characteristics of mental growth as we know it, we must remember that these characteristics may be rudimentary and as they develop have not always the same form. The behaviour of infants makes toward ends whose attainment brings satisfaction, but these ends are not forethought, nor are they foreseen in the

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imagination, as are the ends at which the adult aims. We, the onlookers, observe merely that the child's conduct is a process toward the removal of some uneasiness, or the attainment of some satisfaction, but the child himself does not regard it in that light. In psychoanalytic treatment we can see that mental and functional disturbances are processes which the patient conducts for the removal of some uneasiness in his life, an uneasiness which comes from the too great difficulty of the circumstances in which he finds himself, financial, domestic, moral, or what not, and thus postpones the hour of meeting them. Illness is frequently the regression of the libido to childhood.

A CASE OF REGRESSION

An example of the regression of the libido was shown in the case of a man of thirty-seven, married, and having one child, a daughter four years old. He worked in a store owned by an older brother and himself. The older brother and his wife and children were better dressed and seemed to have more money than the patient, whose wife became jealous. She urged the patient to buy out his brother's share of the store, also selected a house she wanted the patient to buy for her. The patient hesitated to assume so much financial responsibility, but his wife declared if he loved her

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and the child he would be willing to do it. She continually pressed him harder and harder to rise up to a "higher life" as she called it, but he, being the youngest of the three sons and always treated as the little boy of the family, felt unequal to satisfy his ambitious wife. His thoughts became more and more confused, he could not work in the store, complained of pain and pressure in his head, especially the forehead and eyes. He began the usual rounds of physicians with prescriptions of rest, change and medical treatment, none of which relieved him of the ambitious wife. He blamed himself for not doing as she wished, he declared she was right and if he could only get his head relieved he would buy the store from his brother. The first dream he brought showed himself as having climbed a ladder—or something high—with a small boy. There were thousands of people at the top—his wife was there, but it was very noisy like a carnival and he did not like it. The little boy dared the patient to jump down and said he would jump with the patient. So the patient took hold of the little boy and they both jumped down together, the patient clinging to the boy. This is a perfect picture of the patient going down into a neurosis—to childhood—to get rid of his wife's ambitions for him. He said his mother never cared whether he worked or not. His father died when the patient was eight years old.

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ILLNESS A REGRESSION

This statement of the regression of the libido to childhood is one of the apparent paradoxes of the newer psychology, and is to be explained in the following manner: When a person is ill he is, in more than one way, in a condition very like infancy and takes the same satisfaction that an infant takes out of the situation of being an infant. He does not himself work, but others work for him, ministering to his every need and necessarily, of course, treating him as if he were an infant. He has a nurse, who humours him, amuses him, washes him, feeds him. He is free to indulge his idle fancies. Any situation approaching this in any way has in it more or less of the element of infantility. It is quite natural for adults to look upon an illness as a rest after great efforts or mental strain, and it is quite comprehensible that some adults, unconsciously if not consciously regard the milder degrees of ill health as a means by which they may control the situation, and, unconsciously at any rate, wish to gain that control at any cost, even at the cost of personal pain and weakness. In such weakness there is great strength, and the unconscious evidently avails itself of this opportunity to secure power, particularly when the desire for power is blocked in other directions, as it inevitably is in ill success or dis-

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appointment of many kinds. For a person who is really ill every one is ready to do favours, and particularly for children, because nothing is as pathetic as a sick child. In illness the child regresses to the helplessness of the infant, and by his very helplessness exerts a power over all the persons in his environment. It thus happens that the child who has a serious illness suddenly finds himself with every one about him subject to his lightest caprice. This unexpected accession of power makes a deep and unforgettable impression on him, and it is no wonder if he strenuously objects to losing his power. In fact, every one knows how difficult it is to take away privileges from any one. And the child is not expected to have any sense of social obligation or to understand that his requiring all the attention of at least one person all the time is an economic waste. In fact, very few adults think as much of this as they should.

The aim of every individual should be economic productiveness. This consists not merely in growing grain or other agricultural products, or mining, or even in commerce through making the products by transportation available to many people; but it also consists in giving pleasure through works of art, thus furnishing the emotional incentive necessary to any kind of productive activity.

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THE CHILDREN OF THE RICH

From this point of view, only as much attention as is absolutely necessary should be given to children, to keep them healthy and wholesomely occupied, and to give them little by little the idea that it is their duty also to become productive in some way. From this point of view the rich man's wife, who is usually in no way productive, but only destructive of dresses, furniture, automobiles, etc., is the worst possible mother, for she cannot give the example of productiveness to her sons and daughters in the most impressionable years of their lives. The idle rich mother, too, is utterly unable to do other than harm her children if she hands them over to nurses, governesses and tutors, unless she be a business woman, because she has, on account of her idleness, no proper concept herself of what true productiveness is. Children of such homes, therefore, are brought up under very serious disadvantages compared to those who are forced by circumstances to give heed to the call of the social environment, either to help in some way to earn their living or to prepare to do so. And the enforced limitation of the care of what are called less fortunate children, and the lack of opportunity to humour them in illness, is in reality an advantage, if they can be made to realize the independence, which it will give them in later life.

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In this connection it should be remembered that the children of the rich are jealous of the privileges and power of their parents, the girls are jealous of the mother and the boys are jealous of the father. All this goes on normally in the unconscious, even if the manifestations of it never appear in conscious thought or action. Also the parents are jealous of the youth and vitality, sometimes, and freedom from responsibility which the children enjoy. In most cases of difficult children there will be found some one of these variations well developed in the unconscious of one or both parties to any family situation.

Let the readers of this book examine their own mental behaviour and observe how consciousness is refreshed and vivified by a change of scene and thought, to gain which we go to the theatre or travel, and how monotony, as for instance that of a prosy sermon, induces sleep and dulls consciousness. How often both teacher and pupil watch the hands of the clock for closing hour. But should a telegram come that the teacher's dearest friend was arriving how wideawake the teacher's consciousness becomes, as indeed does that of the child if dismissed half an hour earlier than usual. Change then there must always be, as long as we are conscious, a change from work to play, from play to rest, and so on, swinging like a pendulum. This change preserves our balance, or we go continuously in a circle, moving to the place of begin-

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ning. A life which moves on continuously without rest finds itself back at the beginning, which is the helplessness of illness or of second childhood. The necessity for this change was realized thousands of years ago, when we were given the fourth commandment.

THE DISPOSITION

In spite of all the many changes in thought, there is for all of us no change in the personal identity of our experience. The pendulum keeps moving the hands of the clock forward, and in this sense there is no break in continuity. The man of set interests has a fixed purpose, but the child shows by the abrupt capering of his mind that he does not possess fixity of purpose. While the mind is developing, continually unfolding, the process is an unbroken one, each new phase being a modification of the experience of the previous moment. In new circumstances our behaviour is built upon the experiences of the past, is but a development of them, and is not something entirely new in every one of its factors. The majority of the elements making up any given experience is composed of tendencies produced by past experiences, which, as they are modified by the new surroundings, are changed. They do not retain their original form but themselves produce effects that may be traced as factors of subse-

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quent mental behaviour. The sum of these factors at any given stage of mental development constitutes what is called the *disposition*. By this I do not mean disposition as we speak of a sweet disposition or a surly disposition, but a much more inclusive and fundamental arrangement of mental factors which make up the whole of the individual's personality.

It is evident that the mental factors entering into the child's disposition, understood in this broad sense, are very different from those of the adult's disposition. The difference between child and adult is much like that between a boy's push-mobile and a high-powered motor car. Only one who is deficient in judgment or sense would expect the same service from the toy as that from the real automobile. But it is an almost universal failing among parents to expect the child to be like an adult in action and feeling, and it is practically impossible for the majority of adults to understand and make allowances for the limitations of the child in the mental and moral spheres. With remarkable irony the adult does make allowances for the child's physical limitations, and frequently goes out of his way to give the child physical help where it is least needed, at the same time expecting him to show traits of the mental and moral character which are quite beyond his stage of development. It is folly to send a boy on a man's errand, but we are doing it all the time.

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CONATION

I will now ask the reader to observe certain broad aspects of mental life which have been implied in what has been already said. We have, for example, noticed that a certain purpose of conduct, working to relieve uneasiness or attain satisfaction characterizes the behaviour of the child, and of animals, as the dog, and indeed that this quality is significant of mental activity in general. The student will recognize at once that he is not merely a passive being, like a stick tossed by the waves. He feels himself to be a craving and a striving force, which we call the libido. He is not content to be the sport of his environment, but endeavours actively to fit himself to it, or to adapt it to his needs. The actions of parents often make it very difficult for a child to attain any reasonable degree of satisfaction of this craving. Their treatment is sometimes like a continual attempt to do things for the child, to do things which the child wants to do himself, and will profit only by doing himself. Many a child's play has been spoiled by the advent of an adult who tries to tell the child how to do it, and in the end does it "for" him—a much mistaken idea of the proper meaning of the word "for." Much better would it be if the child were in such a case treated with a good measure of what has been neatly termed "wholesome neglect."

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COGNITION

This feature of mental behaviour, where the individual gets most satisfaction from expending *his own* energies in the attainment of an end, be it an immediate or a remote end, is what the psychologist has in mind when he calls it "conative" (from the Latin *conari*—to strive); and the psychoanalyst calls it the urge or striving of the libido, always tending toward some end which will give satisfaction. But we must also notice that this mental activity is not a mere striving to no purpose. There is a state of awareness of some degree at every stage. The intellectual process causes the dog to change his path when obstructed by an obstacle, and enables a man to conceive the principle of duty and of resisting temptation. The fact that mental activity is always a process of knowing in some way is expressed by the psychologist as the *cognitive* aspect of mental behaviour (Latin *cognoscere*—to know). And every stage of self-observation is a further stage in the *conation* or purpose, and in the *cognition* of our own behaviour.

FEELING

But, the student will say, and rightly too, that we have not yet exhausted all we find in our mental behaviour. We are not merely knowing and striving creatures, making toward ends and

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aware of objects, but we have left out all the warmth and intimate character of the life that is peculiar to each person. We have left out the feelings, what the psychologists call the affective side of mental behaviour. Our experience is not merely conation plus cognition (striving plus knowing). It is at the same time being *affected* in some way, a mode of feeling which we call the emotions. Thus the striving and knowing in the effort toward adjustment of self to environment is accompanied by the emotions with reactions of forces constructive or destructive. The emotional reactions of affection, pleasure and interest we call constructive, those of fear, anger or displeasure are destructive. In the child, pleasure depends largely upon the relation of sensory experience to the trend of activity at the moment. No experience is pleasant to us if it interrupts and obstructs our work and desires. Successful progress is pleasant. When the ball or shot goes just where it is aimed, the pleasure and satisfaction are more intense. If we can teach our children that an unexpected obstacle can for a moment be unpleasant because it baffles, but the pleasure is great when it is overcome, we do them a great service. Not by commands but by encouragement can we best teach them. On the other hand, an insurmountable obstacle in the path of a child's growth and progress against which he struggles vainly, as a prisoner against prison walls, is un-

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pleasant proportionally to the strength of his desire for that which it prevents him from attaining. The more anxious one is to keep an appointment, the greater one's annoyance if the automobile breaks down on the way. Here again the parents and teachers must be careful to take fair measures of the children under their care, and not to judge the young minds by their own. Children are more easily discouraged by obstacles; the end to be achieved does not loom so large in their lives as we imagine. We need to make their courses relatively smooth or they soon lose heart. It is impossible to overemphasize the great importance of the child's inability to keep in view the purpose for which *we* want him to work. They are also weaker than we in the power of analysis, and in face of difficulties they often make wild attempts at the truth to protect themselves in fear of the overpowering authority. Then we call them untruthful. Indeed we find that a lad's method of dealing with difficulties is the more "wild," the more anxious he is about the result.

The child whose mind is unable to follow the monotony of school and lessons, who is either too sluggish or too unstable, should be carefully watched for the reactions which stimulate this sluggishness or instability. Keenest attention is sometimes aroused by change in what is familiar. Change, if not too extreme, gives scope for more vigorous exercise of our activities of perception

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and thought, while monotonous experience constricts them. Unsatisfactory results with children may not be the child's fault, but the teacher's or parents', who are not able to keep their own problems in the background when dealing with children. The wild, free nature of the child may be so restricted and restrained by his surroundings that he cannot give vent to the natural rough and tumble of his nature. The effeminate side of his nature is gradually overdeveloped.

AN "IMPOSSIBLE" BOY

A boy of fourteen came under my observation for being "impossible at home." He was rather undersized, but healthy in all respects,—good digestion, sleeping well, etc.—although rather delicate in appearance. He delighted in teasing the servants, often causing them to leave after a few days, which brought despair to his mother. His method of teasing was to jump at them around corners or open doors, going into the kitchen and freely helping himself to anything he wanted, leaving the ice-box door open or spilling on the floor or table whatever he helped himself to. He was utterly regardless of any one's feelings or convenience. The family cat and dog rushed away when he approached, for he always jumped and shouted at them. He "shooed" the canary to make it flutter around in the cage. In fact,

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pets were impossible where he was. He talked much of murder and of people committing suicide. Walking on a village street one foggy night we passed a yard with much shrubbery. "A fine place for a murder," he commented. When a missing member of the family was inquired after, he would say: "I guess he has jumped out of the window," or "He has gone into the bathroom to make an end of himself."

Analysis made it evident that there was a severe conflict going on in the boy's unconscious about what to do concerning some unbearable situation. His real enemy, the killing of whom would have been one solution of his mental conflict, was his father. Of course no one, not even the boy himself, was aware of this, though any one who knew all the details of the case and took in the whole situation impartially and merely as a concrete physical and spiritual environment of the boy, could realize that the father was the greatest obstruction to the boy's natural cravings. The boy was treated with absolute lack of understanding, or even consideration, by a completely selfish father. The libido which meets rebuffs at every turn naturally seeks to destroy them, even though on the outside the unfortunate individual complies with all the requirements made upon him. The boy never was consulted as to what he would like to do, and after a while formed the habit of obediently saying, "Yes, father," to

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every command, and became externally a very passive, ladylike boy. It was this superficial meekness which caused the conflict above referred to. It was this situation which irresistibly turned the child's mind to thoughts of murder and death. Naturally these thoughts could not be consciously associated with the real cause of them, the father, and so the boy expressed, by his treatment of the pets, the servants, and by stealing the food from the ice-box the unconscious desires for destruction which were gradually developing in his mind. At the present time he is not well, occasionally faints away and is said to have a weak heart, and no wonder. He will hold a position for several years, but with no interest in advancing, just "staying put" and plodding along. The father congratulates himself he has managed well in bringing up that boy. Ten years hence, when he sees the boy in the same position without advancement he will blame the boy, while we have seen that the boy himself, was aware of this, though any assertion.

Another case with different results. There was the same type of despotic father, who freely used corporal punishment, spoiling both the rod and the child. When twelve years old the boy was fun-loving, with superabundance of energy, and his mischievous pranks or disobedience, such as being late for dinner, careless in his toilette and other boyish failings, were severely punished with

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hard thrashings. The boy would be sent to bed where he would cry and sob with the physical pain, to say nothing of the wounded young manhood. This boy had too much spirit to become crushed and effeminate. He was physically large, and became hard and lawless, was expelled from school, would not work, ran away to a western mining camp, gambled, was utterly without purpose and became the problem of the family.

ANOTHER CASE

Another boy, now thirty-three, drifted from one position to another, but has never been able to separate himself from the home influence, which was this time a mother who would never allow him to play in ways which soiled his clothing. He was dressed in velvet suits, and shown how much more attractive he was than the bad boys with dirty hands and "smelly" clothes. He grew tall, became a scholarly lad with polished manners, led his class in college, then developed dramatic tastes, playing always in tragedy. His parents were horrified with his stage propensities and forbade them. Then came a nervous breakdown and an analysis was sought, after which he had a taste of real freedom of life in a cowboy's existence. Afterward he entered business life. Many other cases could be cited of the adult life unfitted for success, cases in which, when an analysis has

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set them right, we have seen that the emotional life had been totally inadequate in youth.

A BOYS' CLUB

There is a period called the latency period of childhood which occurs about the time of the second dentition, when the helplessness of childhood is succeeded by a full-fledged young animal who wants to try his new-found powers. He is ready to run wild, if opportunity offers, and then is the time parents should make home the most attractive place and freely allow the boy's companions to come and go. "I have only one son, but I might just as well have a dozen, the house is always full of boys," said a wise mother, who endeavoured to make home the most attractive place for her son and placed no restrictions on muddy shoes and noise. However, she mastered the situation by building a playhouse in the yard of their suburban home. A partition was built across one end, and there were placed the treasures. The outer room was the general meeting place of all the boys in the neighbourhood. An occasional feast of sandwiches, cake and lemonade made the house popular, and while other mothers were telephoning for their sons to come home, this mother's mind was at rest. Her son was always home, yet having perfect freedom of play and action. He organized a boys' club, with

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flowing robes for the officers, and how real and impressive it was to those boys! And yet the imposing robes were most simple, and inexpensive, made of that material known as "Turkey red." (Red the colour of life.) A secret motto and grip were agreed upon. Each boy had to sharpen his wits to present some original thoughts for their meetings in order to claim attention from the others. Years have passed since that particular playhouse was used. Many of the boys later held high military positions in the army in the great European conflict. Did the opportunities offered in that playhouse for arousing ambitions of leadership carry those boys through to high positions of trust? I think so. Unconsciously those boys had learned the secret of success, namely, to be doers, not dreamers. "Do noble things, not dream them all day long." They wanted to show the other boys of the village that to belong to their club was an honour, and they were kept busy wondering how to manage and make the outside boys realize that the —— club was a real club and going to last forever, so real it seemed to them.

A wise mother, with a troublesome boy who was always backward in school, although very bright otherwise, found it interesting to read of the school days of many prominent men and learn that Spencer, Carlyle, Ruskin and Shakespeare were poor students. She wondered exceedingly why

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such minds who became world-renowned, should have had such boyhood troubles. She dimly suspected the studies were not right nor suitable for her boy, but questioning him did no good. He did not know what he wanted, while the father declared she was only finding excuses for the boy. Schools and colleges are dimly seeing that the student may know better what interests him than the professors, and thus they are offering elective courses, where a student may select the subjects which appeal to him. True, the student may follow the line of least resistance, and select the easier subjects to enable him to get a college degree, but why does he do it? There is a reason why he prefers play to work for which he is not entirely responsible. He will work through and college will help him get a firmer grasp of himself. Our knowledge is not entirely gained from textbooks and it is one of the many surprises awaiting a young physician that he must learn to make a diagnosis where he cannot follow the textbook. And so the college gives only a foundational knowledge for the young man to build his life on. In this respect the teacher, especially if he has not sufficient understanding of the psychology of behaviour, sometimes makes it difficult for his pupils by narrowing down the object of college training to what is learned from pedagogical textbooks. The college boy has probably grown out of the purely instinctive and emulative

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stage of behaviour, but as a rule his interests are in the adolescent stage. If the boy learns from fear of his professors and of disgrace, as well as duty and self-respect, the knowledge learned remains external to him. Attention with effort is never proof for long against distracting influences.

Thus the teacher should regard the appeal to voluntary attention as a step toward formations of new interests in the beginning of college life. In the preparatory school the students' impulses are mainly toward movement and doing, not toward thinking and knowing. Sensible instruction recognizes this fact and although the school discipline results in submissive, orderly classes, regularly learning tasks, we know the boys lead two lives and that richness of interests belongs to the life out of school. Therefore, the preparatory schools, taking their students through the adolescent age, so full of temptations and dangers, must limit their privileges, keep strict watch over their habits and require complete obedience. Upon the entrance to college the student meets a changed condition. There is absolute freedom, he can smoke, stay up all night if he chooses, but the experiences of the freshman show him the foot of the ladder which he must climb in some humiliation, especially if he joins a fraternity. While college hazing is condemned because it reached such extremes that life was endangered, the fresh-

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man cap, required by the older students, is one of the greatest safeguards to the new liberty of the college boy. He must always wear it. Breaking the rule meets with swift and sure punishment and is more efficacious than that administered by legal processes. The college professor will arouse the interest and intelligence of his pupils by presenting his information so that they can assimilate it and not merely repeat it by rote. He wants them not only to remember, but to understand, for intelligence grows, like an organism, only by what it can assimilate.

ATTENTION

Attention is a selective process. If you listen intently to music you cannot at the same time watch the faces of the audience; if you are absorbed in a book you may not hear the clock strike. In all attention you are aware, though more vaguely, of other things beside that upon which you are more intent. If you read the paragraph attentively your attention is concentrated upon the meaning, but you must also see the printed words, though not as clearly as if looking for a word misprinted. When we try to concentrate upon a particular subject we make mental movements of adjustment. In the child we see signs of inattention and know he is unable to make the mental adjustment. The parent and teacher should be careful to distinguish this inability to

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pay attention in pupils and children from merely misdirected attention. The latter is due to boredom with their lessons and to the superior attraction of other things; the former is very probably due to hunger, ill health, fatigue or bad ventilation of the class room (and in the home, to too much confinement and repression), thus throwing the child too much upon himself when he needs outside activities. The difference of bodily attitude is a sure guide for watchful eyes. In one case the child is alert, looking for something or thinking actively about something; in the others, his whole body relaxes, his eyes look dull and face lacks animation. Is it not absurd to punish a child for inattention? Worse than absurd, for the inattention is usually caused by our ignorance.

The amount of initiative and perseverance a child shows is important. He is usually very persistent in his play, works up to his strength in attempting to lift heavy weights. Do not help him. The chances are you will annoy him and he will not learn his strength. Mme. Montessori wisely warns us not to seize the shovel when the child is filling his pail with sand and fill it for him. He needs the muscular exercise and the motor control he is gaining. Notice the child's delight in his success. Try to put yourself in his place and endeavour to feel the satisfaction which results from his accomplishing the full pail of sand which he lifts and empties. What a stunting ef-

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fect on that child to fill the pail for him! In the psychoanalysis of an adult, how often we find the beginning of the problems so disturbing to success to have been misdirected efforts in childhood, not one effort, but many, which grouped and woven together have made a bizarre pattern of life. It requires delicate handling to separate the warp and woof of past experiences and arrange them in a strong, well-woven material to stand the great strain of life's pressure.

There are times in our own lives when we need great strength and power to meet the sorrows and disappointments we have to face. How do we get the strength, where does it come from? Why are some leaders and other people of splendid physique and great courage, truly efficient and capable? If, when you were young, you had a large circle of acquaintances and visited them, seeing intimately the daily family life, recall the personality and influence of the parents, the reactions of the children, and you will find the question answered. In a large family of children with a capable father and too gentle and indulgent mother you will find more capable daughters than sons. Seldom more than one capable son, even if there are several. While an erratic or nervous father, with a capable mother, produces able sons, and daughters who have difficulty in adjusting their lives to their environment. The only child has been condemned as being spoiled, a weakling,

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selfish, disagreeable to associate with or to marry. Herbert Spencer was an only child. Every family has an "only child," the one who receives more attention and encouragement, which may destroy him or open larger opportunities for success, depending upon the parents. We, therefore, do not condemn the only child.

BURBANK ON EDUCATION

Luther Burbank has shown us by his work in changing the character of the fruit that the early development is the most important. Just as we make a white blackberry by a selective process, so we can make a black life a white life by a process of elimination used in psychoanalysis. Burbank plants acres of seeds. As soon as those seeds have grown through the first phase of seed development which means that a good root-growth has started, he walks through the rows of plants and marks those he wants preserved, the rest are thrown away. He works thus for years and by elimination, in time, changes the colour of the blackberry, takes the seeds from the orange, the pit from the plum. While those changes are not all considered an improvement and the white blackberry *is not* on the market and perhaps would not be accepted, so tenaciously do people cling to methods of the past, we learn what can be done with life by the elimination of certain traits

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and trends of character through psychoanalysis. These may be fears, phobias, functional neuroses, or hysterical pains, which physicians can never cure, although they often use the knife in their belief that the body controls the mind, as though our brains were in the ends of our muscles instead of the ends of the nerves. We can turn misery into happiness, and make a useful and acceptable human being out of an invalid and sometimes out of a criminal.¹ The applications of these psychological methods will not be admitted by people who want to give way to the lower instincts buried in the unconscious. We are not ladies and gentlemen in the unconscious thought; only by self-control in following the conventions of life, observing laws which civilization has worked out as best for the preservation of the race, do we become gentle. The unconscious mind is primitive, archaic, savage. The savage does not want to preserve the race; he is not an adult in the present-day meaning, he belongs to the children of the race.

A man of Mr. Burbank's philosophical cast of mind could not fail to give a vast deal of thought, first and last, to the question of a possible application of knowledge gained in the experimental garden to better development of the human race.

¹ It is an interesting fact that Germany would not accept the methods of psychological analysis, as Professor Freud has stated in his review of the countries using these methods of relieving the nervous patients from their sufferings.

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Mr. Burbank has not only thought but has written and talked on the subject very extensively. He has, concerning the development of the human plant, very pronounced ideas that are the outgrowth of his experimental studies with plant life. In psychoanalysis we understand that the same general principles apply to all life. It is exceedingly interesting to find Mr. Burbank approaching the same knowledge through the vegetable kingdom. He has been able to make tangible application of his studies in this field. As a practical horticulturist he has observed that everything depends upon the treatment the seedling receives the first few weeks or days of its life. He takes infinite pains to provide just the right environment of soil, conditions of moisture, sunlight and shelter from the wind. He has seen it demonstrated times without number that the future growth and strength of the plant depended upon this early treatment. Making application to the human being, he believes that few people fully understand how largely the body and mind of the child are moulded by the envioning influence of infancy. He urges very strenuously that life should be made agreeable for the young child, that it be kept in the open, allowed to play, to come into contact with nature, and to do the things in which childhood naturally delights. When the child has reached the school age Mr. Burbank would have its tasks less laborious and exacting than they

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due. So difficult is it for us to outgrow the habit of thought of our puritanical ancestors, suitable to their simple life but ill adapted to entirely modern needs. When the urge of life pushing outward, from the invisible and unknown force within, which we call *nature*, meets any of the unfavourable conditions an effort is made by this life to protect itself against destruction from these conditions. The animal life in frigid zones protects itself by very thick fur; there is no vegetation and heating food is supplied in fats. In the tropics the animal life is protected from the burning rays by thick foliage, while plentiful fruits provide cooling food instead of the heating fat and blubber of the Arctic regions. Hitherto, no attempt has been made to understand the neurotic patient as one who fails to establish an adequate defence against the unfavourable environment and who seeks refuge in a neurosis and illness, thus to escape the unbearable—or, as one who is so overcome by his surroundings that he attempts no defence and is being destroyed by this leech-like fastening of another human where his life force is drawn out.

Excessive affections, or, as we say, “being loved to death” furnish an atmosphere comparable to the heat of the tropics which has the same effect upon the person subjected to it as does the intense heat of overpowering affections. Intense heat from a tropical sun affects the head and brain, and

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so the victim upon whom excessive affection falls is withered and blighted. We find this true in married life where the love of one mate seizes the other mate with a death-like clutch, leaving no freedom of action. This is very well described in a poem by James Oppenheim, called "The Clinging Arms."

"Push off the clinging arms!
There is only death in this strangle-hold;
even if we call it love . . .
The mother who cares too much for her child,
Or the husband for his wife,
They are keeping sheltered and confined what
should be free and hardy, toughened for
battle!

"Nay, there is no real love in this binding:
It is more often a sense of waste and futility,
And a fierce bickering and quarreling . . .
Shake free!
Know love in freedom: know love in separation:
Give the soul its own self to support it, and
take off your arms!
Do honour to the divinity of another human
being
By trusting its power to go alone."

The nervous person does not present a well-rounded life; on the contrary, the outline of his development will show an indentation reaching to childhood. During an analysis the curve down-

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ward should be lifted, gradually filling out to a well-adjusted line, which, however, must be effected by the patient himself, as he sees the difficulty to be overcome and marks the weak spot in his development. The defence reaction which a person has used to protect his sensitive make-up is the attempt at defence by reacting with some manner of compensation to himself against the threatening danger. When a child is forced to obey unreasonable wishes of those in authority—parents or teacher—he, by resisting *all authority*, defends himself from the threatened destruction of the “something within him that wants to grow” and which may be called character. Such resistance is called *negativism*, and you may be very sure sometime in the life of that individual there has been an unwise, over-exacting authority.

DEFENSIVE SPEECH AND SILENCE

Another instance of defence reaction is seen in aphasia, when a person cannot use the right words to express his thoughts and apparently loses control of speech. In the unconscious there is a secret which the aphasia victim is afraid of betraying, and he guards it by using inappropriate words. A more detailed description of such cases will be given in a later work. Again we see the effort of self-protection in the silent person. He uses his silence as a defence against betrayal of

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both conscious and unconscious wishes, feeling dimly their presence by a great longing and loneliness. He really does not know why he cannot study or work continuously toward a goal and is dissatisfied, abstracted and silent. Weak intellectual power frequently sets a defence reaction of extreme care about the personal appearance. A deformity or crippled condition, too, will try to compensate with a defence reaction by attempting to appear very learned, very talented, or very vivacious. The person affecting such learning has little or no knowledge, but a mere smattering of words and catch phrases. The talents are not cultivated for the pure enjoyment of an emotional outlet but are forced and lack spontaneousness. Life is full of defence reactions by which the individual seeks self-protection from uncomfortable situations.

But, on the other hand, a life sometimes starts amidst surroundings where no form of defence is possible, no adaptation can be effected, and the individual life submits to a complete surrender. A stunted growth results and we call a child in such circumstances "retarded." In later years there may be wild bursts of temper, even epilepsy, as futile efforts toward defence reactions. The life which surrenders, rather than sets up a defence reaction, remains exceedingly infantile; the mind makes no effort to reason out any given situations or decide which course of action to follow,

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and becomes very indolent. There is frequently thymus trouble, the child grows very large and heavy, face full and with high colour; but he is mentally and physically lazy. I have found the cases showing thymus trouble which have been brought to me for analysis, have revealed a history of favouritism and petting. Neither the child nor the parent has realized that fact, and the parents are sometimes quite indignant with the questions asked in taking the history of the case, as if science should not interfere with personal feelings.

AN IDOLIZED DAUGHTER

One case was a woman of forty. She was the youngest of five children, her father was a physician. At the birth of the fourth boy, the mother was very ill for a long time; as years passed and no other children were born the mother longed for a daughter. After nine years of waiting the fifth child, a daughter, was born. This child received a most royal welcome. The brothers told of a wilful, spoiled child who was never corrected; the boys always had to wait upon her and were never allowed to make a sound to disturb her. They considered her a princess, very beautiful, very wonderful, and she accepted their worship as her right. She was openly told how pretty she was when a child. (In later life she was stout and her face was so red, full and heavy, it gave her a look

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of coarseness.) The whole family had to deny themselves that she might have dainty clothes. She was very devoted to her mother, showed no affection for her father and was only moderately fond of her brothers. To her mother she was always the little baby girl, and she reacted as such without any attempt at defence. At school she was not popular with other girls as she wanted her own way and would not stand contradiction.

As the adolescent age passed she had no love affairs. When she saw her former schoolmates marrying, she was sad, and built up imaginary romances about herself. Her brothers married, but she was too irritable to keep any friends, quarrelled with every one but her mother. There was no mental retardation, which I believe to be largely due to the intellectual tastes of her family. They read aloud evenings; at the table conversation was very instructive and she unconsciously absorbed the subjects and information others were talking about. After the mother's death, when our patient was thirty years old, the family funds were very low, and she tried to live with her married brothers. No one, however, could show her the same watchful, tender care as her mother and she quarrelled with all her relatives. As she was well-educated, she attempted clerical positions, but she became an *idiot savant*, a well-educated woman, very wise in theory, but with no

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more knowledge of life than an infant. She returned to live alone in her father's house, found a ready market for the family heirlooms of furniture, silver and jewels and lived on the proceeds until they were all sold.

"Be good to little sister," were the mother's dying words to her sons, and when they found the sister with an empty house and in need, they brought her food and money. They had tried to remonstrate with her to stop the sale of the beloved heirlooms and told her she was intensely selfish. In great rage she had ordered them out of the house. When the end of the sales came, she accepted the food or money in her usual way—as her just rights—but she set up some hallucinations which her weak personality had no power to overcome. She thought that all food or money which came within three feet of her was poison to any one else, and the air within three feet of her body was tainted and poisonous to others to breathe, showing that she knew in her unconscious she had lived in an unhealthy way. She could not or would not touch metal (she had sold family silver and jewelry) and was afraid of it. She would not touch her foot to the floor and said it was wrong to walk—she refused to walk. (She had followed wrong paths all her life.) Very late in life she attempted to defend herself against further ruin by the mode of defence which outwardly seemed to be hallucinations.

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AN IDOLIZED SON

Another instance of a life being clogged and cloyed with sweetness was that of a boy born the eighth child after seven sisters. The parents had quite despaired of having a son, and the mother said she really felt she was in heaven when told her child was a boy. She never tired of looking at the baby son, held him in her arms, was reluctant to part from him, even to lay him down to sleep. He was a large, heavy child, evidently the excessive fat was due to overfeeding. His mother said that as a young child he tired very easily and would lie down when the others were playing. He was backward in walking and talking. It occurred to me the child was kept in a constant state of fatigue from so much handling from the seven sisters who were always begging to hold him, and the mother, who used to carry him to a vacant part of the house for the joy of holding him undisturbed. He was made the pet and plaything of the family until his eighth year.

His mother had intended teaching him herself, but when he refused to learn she concluded it was because she did not know how to teach the beginning of the "three R's" and sent him to a primary school. After a week his teacher refused him as a pupil, he would make no effort to learn, she said. A governess was engaged, who declared the boy was deficient. The parents became thor-

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oughly alarmed and carried the boy from one specialist to another with discouraging results. Radiographs of the brain were taken—no discoveries were made. The large, overgrown boy was declared to be of low mentality. He was sent to a school for deficient children and there learned reading, writing and some simple arithmetic. Then he was again taken to specialists for some encouraging news, but the mental tests placed him as a child of six years. None of these physicians had any knowledge of analytical psychology, therefore did not realize the great importance of the environment, in which the child had lived, as being the chief factor in promoting or retarding development.

When he was eleven the boy was sent to another home among older children and to a boys' school where he had to learn to take his place. He was shocked at the boys' rough play; they threw chalk and erasers at each other, teased him by taking his lunch and hiding his cap. When told he must learn to defend himself among boys, he rose to the occasion and in a month the boys found they got the worst of it in their attempts to tease him. He learned his daily lessons and the intelligence increased very rapidly.

DEFENCE AGAINST CHILDREN

There are occasions when parents should set up defence reactions against their children. When,

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for instance, a child, more especially a boy, still lives on at home long after he should be leading an independent existence there is great danger of weakening the boy's character. He will wait to be forced to do things rather than act on his own initiative. It is so nice to put the responsibility of our actions on some one else, to sleep soundly until called and to have some one make us go to bed when we are too lazy to make the effort to get up and go. Laziness is an inherent quality of animal and human life, and should not be confused with the need of rest after exertion. Children who have had too much waiting on by fond parents are apt to become what we call "spoiled," which is indeed a descriptive term.

A family of father and mother with three sons and a daughter—all grown—are living in one apartment of eight rooms without a maid. Such a nervous lot of people are they that one wonders why they cannot understand the need of separating, and yet I have heard the parents congratulated upon being able to have the children all with them. One son is morose and silent, which is his defence against too much family, another son is incorrigible, never home, was expelled from every school and will not stay long in any business. The third son is an alcoholic and the despair of his family, the daughter is very irritable, tearful and apparently a delicate girl. The father is very sarcastic and in a teasing way constantly

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annoys his family. The mother is a woman of artistic tastes which she has no opportunity to gratify because of her large family cares. The sons would like to live away but feel it would break up the home if all left, and that the parents need them; the parents hold their children tightly and yet wish the sons could get an independent start.

Another illustration is a family of eight children: one alcoholic son, one deficient son, one incorrigible son, five daughters quarrelling, arguing and generally disturbing one another. The parents have the mistaken idea of keeping them all home.

Alcohol is a favourite method of defence against cramped, shut-in conditions of life. It is used by those who need greater emotional outlet; and the would-be alcoholic, deprived of his drink, may seek more violent methods of relief in criminal doings. Alcohol is both a compensation and defence and a safety valve for the blocked libido.

TICKLISHNESS

The sensation of ticklishness is another defence reaction. An interesting instance of that was seen in the case of a fourteen-year-old boy who had gone the rounds of clinics and was shown in the Academy of Medicine as the beginning of a Dementia Praecox. He had no appetite. He was

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said to have various hallucinations of the sense of sound; he heard voices, or his mother's voice, calling him; he also had hallucinations of taste, where everything tasted salt; and of touch, when every night he had the most terrible sensation of being tickled all over the surface of his skin. It began as soon as he went to bed. He could not sleep and lay with his knees drawn up to his chin. He was declared to lack emotional reaction; he lived in a small apartment with mother and older sister and brother but cared for none of them. Upon investigating the environment, I found the boy was sleeping with his mother. He was as tall as she, five feet, six inches. I ordered a couch prepared for him by the open windows of the dining-room. The mother was reluctant to try it; she thought it unnecessary, but the first night the boy slept instantly, and always afterwards. After a few months of analysis the hallucinations entirely disappeared; he ate heartily and returned to school, when the mother concluded it was not necessary to have her dining-room used as a sleeping room, that what I had told her was all nonsense and as the boy was well he could just as well sleep with her again. She told him not to tell me about changing his room. He did not, but he came to me with the same pale face and thick, glaring-looking eyes. The day for his next visit his mother in great alarm came just ahead of him. The boy had not eaten for two days, she

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said he could keep nothing on his stomach. After severe questioning as to what had happened to cause a return of the illness she confessed with tears what she had done. As soon as he slept alone he was well again and his mother was convinced.

DEFENCE AGAINST WORK

Not all children who set up defence reactions are doing so for their betterment; they may serve as an excuse to avoid some unpleasant task, or as an excuse for laziness, or as a fear of consequences. An untruthful child may be afraid to tell the truth for fear of punishment. I have heard parents declare the trouble with their son was that he was afraid of no one, and had no respect for authority. In the latter sentence they hit the nail on the head. They had tried to instil fear into their children's hearts, mistaking fear for respect, and they had succeeded. The child had a superabundance of energy which escaped in mischievous pranks and which he hid by fibbing or any way he could. He feared them, but in teaching him fear they lost his respect. He saw their weakness and errors, and began to steal. They were wealthy and lived in a luxurious home but denied the boy as much spending money as he asked. Of course the boy was very unreasonable and wrong to want to begin life on the top where the father stopped. And through an analysis he

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had to learn this. In this case the father was wise. He saw the boy improving, the face showing more character, with better application to his school work, so concluded it would be very desirable to understand the reasons and methods of improvement and sought to learn them. He wanted himself analysed, too, thinking it rather a joke, as he only wanted to know what I had taught the boy. When told he could not understand any one's life without thoroughly understanding his own, he was rather incredulous but said he "would try it for three months." At the conclusion of the three months he continued until six months had passed, and then began collecting material for a book which he would entitle, "The Explanation of Human Behaviour." Like so many people who submit to a psychoanalysis, he said, "If only I had known this when I was young!"

Psychoanalysis primarily stands for truth and teaches the necessity for truth, strange as it may seem that such teaching should come from scientific rather than religious following. To be true to ourselves we must know ourselves. There is nothing new about that idea, it was taught twenty-three hundred years ago by one of the wisest of ancient Greek philosophers. If we thoroughly understood ourselves we would not blame our children for their actions of defence against us, our patience would not be tried by such seeming ingratitude, and we would know better how

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to defend ourselves against our children. The latter is a vital necessity of the times if we would live on and secure ourselves against too great demands of our adolescent children, or our spoiled and too much petted children, or our misunderstood and unhappy children. As the father above quoted said: he knew one thing for sure, which his analysis had shown him, and that was, he would never have another strike in his factories, although once he had had riots with attempts at arson. But he should compel them all to go to school, young and old, and should provide means of recreation and amusement, for his employees were much like children who must be trained in the right direction until they would go naturally. Many children must be kept at their tasks and education until after their adolescence, and it needs a firm and constant pressure to overcome a child's unwillingness.

Jerky discipline is an indication of nerves or laziness or an exhausted libido on the parent's part. No one has unlimited power, and when tired the strong character stops to rest, while the weak one goes on beyond his or her endurance, for reasons usually very selfish. It becomes a form of exhibitionism. Excessive giving, where one has not the power or means to give, is another defence; excessive talking is also used unconsciously to keep away unpleasant thoughts. Wonderful wisdom is contained in the Biblical admoni-

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tion to "judge not." I was much surprised when a soldier from the battlefields of France, in answer to my efforts to brace him up from the shock of seeing so much suffering, wrote that the mental anguish a soldier suffered going into battle was not so great as that of a child when misunderstood by his elders. The soldier is going ahead to fight for what he knows is right, but the child is held back by his helplessness in the face of what he thinks is wrong.

CHAPTER VII

THE PARENT COMPLEX

A COMPLEX is a group of emotional ideas, or ideas gathered around a wish that is too painful or too unethical, to exist in conscious thought. It dominates its victim with a ceaseless urge, a condition which is popularly called "nerves." So intimate a part of an individual are his complexes, that it is as impossible for him to become aware of them without the help of the analytical psychologist as it is for the eye to see itself on its retina. And as we have recourse to an oculist to have the defective vision corrected by appropriate lenses, so when the family situation becomes acutely troublesome, the same sort of recourse may be had to the analytical psychologist, to correct the defects of the mental vision.

Because these ideas constituting the complex are unknown they have all the more power over the individual. The parent complex is the emotionally toned group of ideas which the child in his own unconscious mind has unintentionally and unwittingly formed about the concept of father and mother. So fundamental and so all-important is the parent complex, formed in childhood but persisting into adulthood, that in many cases

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the adult finds himself unable to live his own independent existence, and is plainly seen to be suffering from some form of nervous disorder. Years of experience have shown that the chemical action of drugs relieves such cases only temporarily.

In the play within the play in Hamlet, when the Duke Gonzago is murdered, King Claudius can sit no longer. His feelings overcome him and issue in the act of calling "Lights, lights!" and rushing from the room, thus fulfilling Hamlet's prophecy when he said:

"The play's the thing
Wherein I'll catch the conscience of the king."

Emotional actions are the signs of the complex but are not the complex. The ideas around which have gathered the painful emotions are lying deep in the unconscious. In most people they escape into consciousness only occasionally, showing themselves as a sensitiveness or being "sore on" some subject. If a person is "touchy" about some topic, he shows that he has a complex connected with it.

CAUSE OF PARENT COMPLEX

The cause of the complex formed about the idea of the parent is that the first impressions of childhood are stamped with incredible depth on a mind which is in some respects as soft and plastic as

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wax. But it is in other respects to be compared not with wax, which does not grow, but with human or animal tissue which does grow, magnifying the original impression. I have sometimes wondered if these impressions did not begin at the hour of birth, as in the case of the child who refused to nurse his mother, but would nurse from a rubber nipple on a bottle. Was there in this case a too vigorous presentation of the subject at the first attempt to nurse? Again, a newly-born child being laid aside a long time before his first bath, owing to the critical condition of his mother, was really neglected during his first hours of life, and all his later life he had the feeling of being unloved until his marriage, which was satisfying. Be that as it may, it is possible that the number and weight of these impressions upon a child's mind in a highly organized type of society are so great, as in a large city where there is much excitement due to the close contact with many people, that the natural growth of the child's own nature is surcharged by too frequent demands and impressions. There are many degrees in the force and liveliness with which they strike on the mind, varying from the soft yielding to the nearly inelastic mind, which later will suffer less from his complexes. In these early and impressionable years the child has thoughts and desires which should be allowed to grow to the best advantage, cultivated, pruned and trained for better growth,

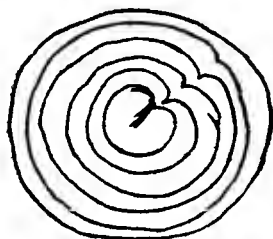
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but not with the mistaken idea that training consists in mental wrenching this way and that, of beating back the child's wishes without sympathy and by the dominating power of parent or teacher.

In order to realize the true situation, we have thus to keep clearly in mind the impressions which are being made upon the child's mind and the growth of the mind itself, which shows that there is an innate force having its own tendencies in its own instinctive directions. If this individual urge in the child, which craves to grow its own way, is allowed to develop in a rationally normal manner with only enough direction to make it conform to social living, the impressions of childhood, whether they be unhappy or too exciting, will be outgrown. Much as it may shock those adults who value very greatly the memories of childhood, it must be emphatically stated that the childish impressions should be obliterated so that the impressions of later life may take effect. This does not mean that no memories should survive, but that the importance of the early impressions should give way before the larger values of the later experiences. The persistence of the early experience continuing unchanged into adulthood is one of the greatest of misfortunes and causes the individual to have, when later he is in the adult environment, a mode of thought, a pattern of reaction showing childish traits which ought long

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ago to have been outgrown. The scar on a young sapling is covered year by year with a fresh coating of bark and finally outwardly effaced, but if the development of growth were diagrammed, the rings of growth would look like this:



While a well-rounded life without the scar would be represented by a number of concentric perfect circles. We thus come to realize that there are two different types of people, one of which has and the other which has not been subjected in childhood to impressions which were too strong to allow the natural tendencies of growth to be followed.

In contrast to the individuals whose minds are essentially infantile are those who have developed a real adulthood, in character as well as physiologically, and cover over or fill out the deep impressions of childhood. The impressions in childhood should not be too violent, and if the tender growth of the child-life, representing a something

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which wants to grow in its own way, meets resistance and positively aggressive opposition it cannot expand, and the impressions remain. Although the physical body may grow, the soul of the child is held fast, and the retardation or complete stoppage of its growth forms an abnormal condition which from this starting-point plays a greater and greater rôle in the life of the individual.

MOTHER LOVE

As all life grows toward the sun, which furnishes warmth and energy, so does the child grow toward the person who furnishes him with warmth and satisfaction of his desires. The first warmth is given by the mother to the child in its prenatal existence, the instinct for nutrition is satisfied by her; in supplying its needs the emotional life of the child is called forth and in that early time occur the beginnings of the yearning desire we call love. Is it any wonder that the childhood which is made so attractive by the sympathy and devotion of the mother is very hard to leave? She carefully watches the material wants, her touch is gentle and caressing. Always she approaches with adoring looks and encouragement, soothing injured feelings with sweetest tones and encouragement. There is established the most intimate relationship between mother and child—why should the child wish to grow up? How many

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of us without knowing it carry the infantile pattern of reaction to life, and the weary ones, when suffering is great, cry out from the heart:

“Backward, turn backward, O Time, in thy flight,
Make me a child again just for tonight.

Mother, come back from the echoless shore.”

Thus these emotional feelings, which become attached to the ungratified ideas and wishes, sink to the unconscious and form what we call the “complex” and there the libido or energy is used to gratify the wishes of the complex. If too much of the libido is kept with these complexes in the inner, unknown realms of the unconscious instead of being worked off naturally on an external world of reality, there is a retardation of the healthful adjustment to reality, with consequent slowing up of energy, and with ill health, unhappiness and lack of ambition. Such patients think they are blaming every one but themselves for their *failures*, when they are really blaming every one for not being *parents* to them. The emotions which are appropriate to childhood are fixed or made permanent, and the emotions appropriate to adulthood are never experienced at all, even though the patient may be fifty years old.

A HOUSEWIFE'S COMPLEX

The complex, although crowded out of consciousness, is ever struggling for expression. It

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is shown in the jokes and attempts at humour, unexplained forgetting, absent-mindedness, mistakes in speech and slips of the tongue, certain opinions, moods, dominant traits of character and the phantasy-thinking of day-dreams. The patient's conduct and feelings are all determined by the nature of his complexes. The night dream contains the picture of the complex, but as the educated mind of the dreamer meets the naked wishes of his complexes he covers them, as it were, with a veil of symbolism—for example: a patient told me of the great relief she felt when she smashed a goblet against the bricks of her chimney—"My husband makes me just wild when he comes to say good-bye on a Monday morning, in his easy-going way, and asks what I am going to do today when I have the entire house to restore from Sunday disorder; and his niece, who is visiting us and has made much of the disorder with her company, remarks what a lovely time she is having and goes off to her dressmaker, leaving me to do all the work. I grabbed up the goblet and threw it with all my might against the stones of the fireplace and the crash gave me the greatest relief." She showed her unconscious wish to destroy the niece but symbolized her as the goblet. Our patient was held by her complexes and blamed her husband for not feeling the tender solicitude of a father for her, instead of which she should have accepted her housekeeping as her

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profession and been proud to be a capable woman.

The family complex is a reiterated story of our nursery days which would bore us to death if we could but see it in all its bread, butter and jam realism, but it is for most of us hopelessly disguised in symbolism, so that we cannot see it as it really is. It goes back to the days of nursing in babyhood and persists into adult life. There is constantly going on in the depths of the unconscious the fulfillment of our unsatisfied longings. The unlovely life in sordid surroundings, but longing for gaiety, is surrounded in the unconscious by music and dancing; the lonely life, in the unconscious, seeks love and would be revenged on those who have denied it; the overburdened life kills and destroys those who have imposed the burden; poverty is surrounded by riches.

To the elaboration of these phantasies the major part of the libido is directed, and when too much of the emotional life is held in the family ties, the technical term "incest phantasy" is applied to it, with the sickening horror of life so well told in the Greek play of "Œdipus" written by Sophocles, and also given expression in the group classifications of Totemism, which enables the tribes to lead an exogamous existence. From time immemorial the instinctive aim of life to keep its energy free for its own creative purposes has not changed, but along with it has existed also

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the desire to remain in childhood, a trend which we find in the very primitive tribes. To overcome it, the custom was practised of taking away a boy at the age of puberty from the mother for a certain period. By very primitive people in the early cultural stages the youth was instructed in the rites of magic believed by his tribe to appease the mysterious powers of nature which control life and its necessities. This custom has descended to us in the form of Confirmation in the Church, when youth is supposed to assume responsibility and the sponsors are no longer answerable for consequences.

THE INCEST PHANTASY

We must call special attention to the term "incest phantasy" which is the form of phantasy-thinking holding so much of the libido in the unconscious situations where the individual is unable to sacrifice the infantile wish and where the further development of energy toward objects outside of the family is prevented. The interests, conversation, affections and wishes of a person with a strong incest phantasy remain, as it were, glued to the family, and as one cannot marry one's own family the whole aim of nature is lost sight of and morbid and abnormal phenomena appear. A woman of thirty-six came for analysis, saying she suffered unbearably from her subcon-

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scious. It was never quite clear what she meant by her "subconscious." She was married and had several children. Her thin, nervous-looking face indicated a form of melancholia; her history showed a father image held always in her mind as the ideal man. He had been kind, thoughtful, lovely and sympathetic, and life with him was always happy, yet he had committed suicide.

Her husband, on the contrary, expected so much of her, she said, and never understood her troubles. She worked so hard on their small income and talked much of her many sacrifices. Her analysis, however, showed that she was unwilling to make the one sacrifice necessary, the sacrifice of her childhood wish. Her weak father could not face difficulties and left the world; her mother had to bear the burdens. The patient had desired a musical education, but the father had not sufficient funds and would not or, as she thought, could not work. He was so lovely, she said, she did not mind going without the musical education.

But the question was put to the patient, "What would life be if every one was so lovely?" The obvious answer was, "We would lead a vegetative existence, the libido would be stored in each one; death and annihilation would result." At the present time she has worked out her problems and is very appreciative of her home, children and the sterling character of her husband. In her uncon-

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scious she was living over her past life, taking her mother's place and trying to make her father happy so that he would not commit suicide.

When the daughter imagines herself taking the mother's place, what does it really mean? In the unconscious thought she will be her father's wife. Is it any wonder that she appears pale, has nausea, indigestion and insomnia? And the son will have the same unconscious thought if the mother is too sweet and indulgent, and becomes his ideal of the dearest and loveliest woman. Thus we see exactly how it is that the personality of the parents plays a most important part among the influences of childhood.

If the parents cannot give their offspring the proper environment necessary to start a vigorous life, the chances are that the child will reach years of maturity still wishing and seeking unconsciously the ideal parent. In every woman he meets, the boy will look for the qualities he thinks the ideal should possess. If his mother has been too exacting, irritable from troubles the nature of which the child cannot understand, neglectful of home and children from her own lack of mental growth, all the more will the boy seek the mother image in all women and particularly in the woman he marries.

The mother image is the mother pattern; this is the pattern which his experience of his own mother leads him to form. What he finds good in

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her he takes as part of the pattern for the mother he wants for his own children, and as he wants his own children to have all the good he may have missed in his own childhood, he takes the opposites of what bad or inferior qualities he may have found in his mother and adds them to the already too exacting specifications. When he finds a girl who resembles his mother in any particular, his instinctive desire for love goes out to her and, if he be of a certain neurotic temperament, his instincts totally blind him to the qualities which his chosen one does not possess to make her the exact replica of his pattern, and the intellectual realization of these differences come later with a shock. The strong man accepts his mother as merely human, made of strength and weakness, and has consideration for her declining years; he will have the courage of his convictions, the curve of his development will be well-rounded, no indentations going back to childhood ideals.

The daughter, with her different biological aim, is likewise seeking her ideals. As the aim of the male is to go forth to find some one to cover and to give to, so the female shows her instinctive desire to be covered and to receive. Woman's suffrage may be a tacit admission on the part of mankind that he has not done the protecting as well as he should. A perfect protection would have left no desire among women to share in that function, a condition which from a biological point of

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view, might be called a perversion of the natural aim. Just because man has failed to perform *his* duty he has called upon women to help him, he has taken the work from her hands; for he makes her bread, her jams, jellies and preserves, he spins her cloth, makes her dresses, her hats, he makes her fashions of dress and makes her pay as exorbitantly for her tight and narrow skirts and scanty waists as if she wore the voluminous skirts of years ago. He thus to a certain degree causes the woman to become perverted, as biologically her only function is to be protected *in* the home and not go out into the world and take a part in protecting it.

THE FEMININE IDEAL

When very young the baby girl shows her preference for masculine strength. She finds great comfort in the support of a pair of strong arms which lift her up and hold her. A boy would wriggle and squirm to get away. All her life she looks for strength in her ideal man, physical strength, strength of purpose, intellectual strength, according to whatever have been the early influences that have moulded her character. In trying to dissolve a strong father complex in a young woman unhappily married, I found the father image had loomed large before the girl when she became engaged. She confessed that her husband was a great disappointment. He was

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so different from her father who was so comfortable to have around; but her husband kept the house in disorder, threw newspapers everywhere, cigar ashes in everything. Upstairs their room was topsy-turvy if he was in it for a few minutes; he was so rough in his salutations when he came home, picked her up and kissed her three or four times, which was most trying when she was endeavouring to look her best for the dinner table. Father was so different, he was so neat and quiet, his chiffonier was in order and Jack's was tossed about. After dinner father sat down by the fire, with his cigar and newspaper, an essential factor of the home circle. She understood later that the enthusiasm of youth demanded action, and that when her father was young he was not the sedate man she knew. She was trying to be a wife after the model of her aged mother.

A woman of thirty-eight went quite to pieces after her husband's death when she had to attend stockholders' meetings, consult lawyers about the details of property management, and keep bank accounts. She found mankind unresponsive and could not understand why she was expected to protect her own business interests. Large bills were sent to her for services rendered. Again, the father complex prevented the self-reliance she might have felt, and she approached every man as though he were her father and personally interested in her.

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Another case is that of a woman over forty years of age whose father had died when she was a child. She always longed for masculine strength to lean on. When four years old she had been ill, her father had carried her in his arms, an indulgence which had greatly relieved her tired little body weakened by fever. Ever afterward she longed, when tired, for strong arms to support her; the touch of a coat sleeve against her face satisfied a deep yearning in her soul. When she married she told her husband how much she had longed for and missed her father, and the husband, who was ten years older, promised to be both father and husband to her. This promise comforted her greatly, and the ever-ready coat sleeve, with strong arms to support seemed to be the end of her longings. However, the coat sleeve and the masculine strength were the beginning of troubles. She was constantly ill, refused to sleep in the same room with her husband, declared conjugal intimacy was the curse of married life. Yet no glimmering of the truth came to either of them, that when the husband promised to be both husband and father, he was causing his wife to put two persons in one, so that she married her own father, in exactly the way that many girls would like to do. In her dreams she saw her father wearing her husband's clothes, sitting on her front door steps, always waiting for her, until she finally realized how impossible to have both a

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father and a husband in one, and that she no longer needed a father.

Who has not seen the joy of the daughter in taking charge of the home when mother is away? She sits at the head of the table, orders or prepares father's favourite dishes, puts on the most becoming gown, and feels very grown up in entertaining his friends. The son also has his difficulties with a mother complex when he expects his wife to be as careful and considerate of him as his mother was, and he feels that he is not understood or appreciated when he finds his wife is expecting the same understanding from him. When the parent dies before the birth of a child, or in the case of an adopted child, it is more difficult for the child to separate the actual parent from the wife or husband, for the child who has never known a parent's love longs for it intensely, even after years of maturity, and feels starved for affection. An ideal of the perfect parent is held and the realization of it constantly sought until some soul-satisfying situation is met.

OTHER COMPLEXES

While each life must struggle with its complexes, and no one escapes them, it is only when the conscious life is strong and full of interests that we do not suffer from the effects upon our energy. As we have said, these complexes are

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not confined to the family group but extend in various directions, seizing upon unsatisfied desires that are unknown to the person. Our patience is tried by the individual unable to adjust his complexes. His aims are apparently selfish, he is sensitive and peevish, takes offence on the slightest provocation, is oftentimes a woman-hater and runs away from feminine approach except the beloved mother and sister, and vice versa, is easily annoyed by children except those with the same family ties. A person closely bound by his complexes is dubbed a "crank" and woe to the family or social organization of which he is a member. He will narrow life to a "dog in the manger" principle, he cannot fill his surroundings himself, but no one is allowed near enough to disturb or interfere with his wishes. In those poor infantile souls generosity exists only in spots. They lead what we call a "narcissistic" existence. Such a person is too much in love with himself to appreciate another person's viewpoint; the manifestations of their unconscious are most unlovely, being spells of temper, depressions, or "nerves" in some form. Rarely do they give where they cannot share the benefits, as a matter of fact they can only give to the mother or mother-substitute, because from her they reap such large returns. Verily, in these days, with millions of orphaned and homeless children, we need to turn to our Bibles for counsel and guidance to help free

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ourselves from our complexes, if we are too prejudiced to seek more modern methods, and open our hearts and homes to the children, "for of such is the kingdom." I have been surprised to see people I had hitherto respected, turn away from the nervous child with condemnation, no charity, faith or hope, no idea of rejoicing in the betterment of the child or of helping with intelligence, but exhibiting the most deplorable ignorance in considering the nervous child as a menace to peace, and great selfishness in refusing the slightest sacrifice to help restore the tired child to robust health.

The complex existing in the unconscious thought of the individual is symbolically pictured or concretely expressed in the dream as chains of steel that bind him. "I saw a man in a coffin and the coffin was wrapped with chains of steel, the man was barely alive. He writhed and twisted, but could not force his way out as the chains held him." The associations of sickness, death, his mother in a coffin, and of a person being linked with another as with chains, a word which has been used to describe marriage, showed the analysis to be that the patient was the man in the coffin (which symbolized the mother) and that he was bound to her memory as with links of steel, a power he could not break but which could be removed by another person if the patient had the self-control to wait and not exhaust himself in

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constantly showing his complexes (writhing and twisting). The unconscious mother-hold is seen in many instances of the old life (the parent) clinging to, feeding on and drawing inspiration from the young life (the child) held by ties of family.

MOTHERS WOOLING SONS

Last night in our hotel we watched the dancing couples, among them a young soldier and a peculiar looking woman. Her hair was auburn, much curled and fluffed around her face. A narrow strip of black velvet high up around her neck, passed directly under her chin. Rich jewels on hands and dress, and a costume modish and in perfect form, bespoke wealth and refined home surroundings. Her slender figure was graceful, but her face looked queer and purplish. As she danced a pleased expression came. Was she some genius, we wondered, whose curve of development had been so uneven that she showed these results? Just then an old lady took the vacant chair beside me. She was white-haired and motherly. "I see you are watching them," she said. "That is my daughter and her son. They do have such good times together. But he has been sick and still has no appetite. There, they have stopped dancing, I must go and see that he sits down to rest." And she left us. The mystery was explained. It was only an old woman trying

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to look young and remain young to hold her son's love and attention, which should have been given to a young girl. The black velvet around her throat, high up under her chin, marked the effort to hide the soft wrinkle which if filled out makes the double chin. But the son, tall and good-looking as he stood among other soldiers in the ball-room, noticeably lacked their enthusiasm; his face was dull, hopeless and weak. The army has been sought by many a man otherwise unable to free himself from the family grasp and don'ts. The mother also has an unconscious to reckon with. If she only knew it, what suffering she would be saved! If she would only step aside and let the child go on to his goal she would see him turning back to her, and she would rejoice in his glorious strength of manhood. She would then be well rewarded with the results of education begun under her instruction, and he would complete the journey from adolescence to maturity.

Another case of the disastrous result of a strong mother complex was found in the case of a twenty-two year old boy who, in an unusual fear of the number thirteen, symbolized the wish to return to the mother. Such a horror he had of the number that when a post-office money order was sent him by his family on the Pacific Coast, although he had reached his last cent, when he saw the sub-station where his money was was marked No. 13, he turned away. He knew no one to whom

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to apply for help; I happened to be out of town for two days, and as his pocket was empty he was entirely destitute and without food for two days, sleeping on park benches, seeking shelter in a tunnelled walk when it rained.

His analysis showed many curious phases of childhood, especially the mistake parents make in allowing children in the rooms of father and mother. He was an only child, and was always brought into his mother's room mornings before she was up. When about two and a half years old he went into his mother's room one morning and played around the bed and under the blankets, hopping around as his little fox-terrier dog did. His mother was disturbed and commanded him to be quiet, no further impression remained with her but the young man never forgot it. Whether he imagined it or experienced it, he declared he never forgot the comfortable feeling of being so near to her. The father, who was present at the time, quickly put the boy out as being too noisy and persistent in playing around the mother. An intense dislike, which later became distrust, for the father began. The boy brooded constantly, screamed and refused to be away from his mother.

When he began going to school he was better until the adolescent period began, when study and school became impossible. He was silent and told no one his thoughts. Doctors were sought, they removed adenoids and tonsils, had his teeth cared

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for, fitted glasses to his eyes, not knowing what was the cause of the boy's trouble. As his mother wrote me, in giving the history: "I left my husband, closed the house, took J. away to the seashore and devoted myself to him." It was the worst thing she could have done; he was pale, had no appetite, slept badly; nothing improved him. He began to call his father shocking names, refused to talk, stood on a street for hours looking the picture of misery. When spoken to he made obscene answers. The only person he was at all happy with was his grandfather.

One Sunday afternoon when walking with his grandfather and another old man, he heard a reference to the figure thirteen as being unlucky, and then began his horror of that number. He was taken the rounds of nerve specialists, but with no improvement, and finally sought a psychoanalysis with a physician on the Pacific coast and for the first time improved. He began school again and continued through high school and two years in college, then came another nervous breakdown. The boy himself by that time recognized the need for further analysis, and felt an imperative urge to go to the East. He was sent to me. He was a sad looking specimen of humanity, ragged, unwashed, uncombed. Safety pins were used instead of cuff buttons. His shoes looked water-soaked and were cut at the top in two slits in a peculiar manner. Though he looked to be a

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hopeless case, there were two redeeming features: his clean-shaven face with his gold-rimmed spectacles, and fine brown hair, falling in a soft wave over his forehead in the manner an artist affects, gave an air of hidden refinement. He was tall and erect, his troubles had not bowed him down as is usually the case with neurotics. I saw then why he had been sent for an analysis. There was resolution in those square shoulders, and an intellect back of the face which scowled at me when I asked his name. Later in the hour there came a smile which was encouraging.

It was slow work to reconstruct a life which had regressed so far to infantilism that he would not even wash and dress himself. In the unconscious he was plainly looking for a mother, as his own mother had not been satisfactory. In the conscious life he was very ill, unable to think, to work or care for himself, or even to get a room to sleep in. He spent the first week in barrooms day and night, sometimes drinking, as alcohol was a relief to his pent-up emotions. As his analysis proceeded he brought in dreams of being caught in nets, entangled in meshes, like a spider's web when the fly is invited and tempted by promise of the beauty which means death. The analysis of the symbolism of the fly caught in the spider's web was well shown when the mother wrote that when she saw J.'s nervous condition she gave up everything and devoted herself to him. He cer-

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tainly was entangled. As he improved, his first work was running an elevator for a few hours a day. Then he would leave suddenly and it required more analysis to enable him to get a new start. Each new start lasted longer until he was working steadily, the desire for companionship came and alcoholism stopped.

Another case of a twenty-three year old girl with hysteria was sent to me for analysis. She had long crying spells, complained of her heart beating so hard, she was sure she had "heart disease," as she called it, although four doctors had told her she had not. She was educated for a school teacher but did not want to teach. She was an only child, living alone with her mother, her father having died a few months before the patient's trouble began. We do not take a patient's history when beginning an analysis, except when given by the parents, as we are concerned only with the part of it impressed on the patient's mind which contains the environment affecting the patient's difficulties, and that is shown in the unconscious thought which comes to light during an analysis. This girl gave her first dream phantasies as follows: "*I was starting on a journey, and went past the place when I ought to have changed cars. Some one was following me everywhere I went, a man and a woman. I was not afraid of them, but they seemed to be hiding every time I looked at them and I could not think*

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why I could not get rid of them, so I hid too, and then they went past me and it was our minister and his wife. I could not see his face, but I knew it was he."

Without giving all the long list of associations, I may say that the analysis showed the minister and his wife to be the father and mother whose influence she could not get rid of, or in other words, her own childish wishes she could not set aside, and did not recognize until *she hid* (was sick) and then she knew that her childhood had lasted beyond the adolescent age (*she went past the station when she ought to have changed cars*). When she fancied she had heart trouble she went home and went to bed for a month and then she felt better. She ended the conflict of her desires by giving up to them in staying in bed.

The next dream showed more directly the cause of her fancied heart trouble. She dreamed that she had killed some one. She saw the person all covered up in bed and could not see the face but knew she was the murderer and would have to pay for it. She had the impression that the murdered person was a man. We know the unconscious thought of the child is to kill any one in his way. When asked what man had interfered with her wishes she answered she had had nothing to do with any man but her father; then she recalled a man teacher in college who was very strict and whom she disliked in-

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tensely. As the dream contains only our unrecognized problems and wishes, it was evident the teacher could not be the man of her dream, but he symbolized another person, or quality, possessed by some one who interfered with her wishes. The distinctive quality of a teacher is superior knowledge and authority. Who had been the person in her life with superior knowledge and authority who interfered with her wishes? I suspected the father but wanted her to think it out. She began to boast that no one could make her do what she did not want to do; her mother had learned better than to ask for obedience. "How about your father?" I asked. She became quiet and thoughtful. "He tried to make me mind, but I was pretty bad. Guess I worried him to death sometimes."

That was the moment to free the unconscious thought that she had killed her father, of which she had been dreaming. "What did your father die of?"

She answered quickly, "Heart disease," and flashed a quick look of intelligence at me.

"So you feel that you killed your father by your wilfulness and wish to atone for it by suffering from the same disease of the heart?"

She had had no love affairs. No emotional outlet was afforded her excepting the emotion of hatred toward authority. It is impossible to overestimate the importance of the fact that the images in the dream represent the dreamer in dif-

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ferent phases of her own character. For instance, the girl dreams that her father is lying dead before her. She has killed him. But in her dream he represents herself, and she feels she ought to kill herself as a retribution for having killed him in waking life, not really, but metaphorically, by making him so unhappy that she broke his heart. In the dream *she knew she would have to pay for it*, the destructive hatred would destroy her, but thus would she atone for her father's death and be true to him. What a strong father complex held that girl! In her we have an example of the splitting of the libido ¹ and perhaps the beginnings of a Dementia Praecox. Her analysis was not continued. She tried several other physicians for a diagnosis of heart trouble and then returned to the town of her birth.

The cause of unhappiness in married life seems possibly a topic far removed from the character formation of the child, who is commonly believed to know nothing about it. In a book devoted to the nervous child, why say so much about marital unhappiness? Because both the happiness of the parents and of the child a quarter of a century later are dependent upon the same thing. The usual relation between the healthy mother and child is so idyllic, and the later picture of unhappy married life with ill health and misery is so hellish, that many have wondered where began the

¹ See page 82.

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little rift within the lute after the ecstasy of the wedding day that could cause so great discord, like sweet bells jangled out of tune and harsh. But never before the present age has the cause been searched for on scientific grounds. People have been called foolish as though they were wilfully being unhappy. A great many opinions and beliefs are given that have never been adequately tested. We have jumped to conclusions, we have been impatient for results.

THINKING VS. IMAGINING

We do not use our thoughts and imaginations properly. The words "thinking" and "imagining" are generally used very loosely and often lead to confusion. Thinking is opposed to imaginative construction, thinking means judging and reasoning and asking, and supposing according to conception, and forming and testing of hypotheses. Imagining means the combination of images in new forms. Whoever has tried to make peace between unhappily married people will readily see what a failure in thinking the two ill-mated people are guilty of, and what extravagances in imagining. Each one expects the other to do the thinking, and then violently contradicts and resists it in trying to represent themselves each to the other as being the injured party. How many men coming home from their club or other evening's recre-

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ation could feelingly re-echo Burns' lines from Tam O'Shanter:

"Where sits our sulky, sullen dame
Gathering her brows like gathering storm
Nursing her wrath to keep it warm."

and do not understand the suffering in the heart-ache of the "dame" who is looking for fatherly attributes in her husband, while he is expecting the mother indulgence from her. He rather has the right on his side, and while he seeks recreation she should also re-create herself. How? Well, as she must eat and sleep for her own re-creation, so should she have her own interests for her own mental and psychic development.

When the daughter marries (and this applies equally to the son), in order to begin life as is generally thought, it is usually to continue life with the ideal mate who, in the unconscious, is a combination of father and husband. There is no moral reasoning about marriage and its expectations, but only an inexperienced imagination in mental pictures from past wishes. When reality is found to be different from those pictures of imagination, the reality is not seen but only the vacancy where the realization of infantile wishes was expected to be found. The companionship in the new personality of the husband is perplexing to the "child-wife" no matter what her age may be. Dickens shows her in the character of Dora in *David Copperfield*.

CHAPTER VIII

BURIED EMOTIONS

To the uninitiated parent it often seems that the child is acting from "pure cussedness" if he neglects his work or seeks to escape from authority. The destructive emotions of fear and anger, about whose specific effects upon the body we are now learning from medical researches,¹ do not in the child mean the same as they do in the adult. The "pure cussedness" of the child may be quite a different affair from that of the adult. The child, in his actions which seem to show these emotions, is expressing his desire to grow both physically and mentally, while the adult frequently in the same emotions is manifesting his unconscious desire not to grow. The child knows that if he steals a cake from the pantry he is breaking mother's rules of conduct, which are made not to prevent him from growing, but for another purpose. He has enjoyed the cake, and has done nothing retrogressive except to displease mother, who in many instances would be more pleased than displeased if she but comprehended, because in getting sweets from mother he is paying her the highest compliment he can.

¹ Cannon: *Bodily Changes in Pain, Hunger, Fear and Rage.*

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The perversity of the adult, however, is quite a different matter. In breaking laws which he is himself supposed to have had a share in making, he is going contrary to the rational side of his nature which inevitably must have had more development than the child's. The act of the criminal is a breaking out of emotions that have been unfortunately buried in his unconscious. The obstructions to the growth and proper freeing of the libido are seen in many forms of nervous disorders. The lack of ability on the part of such patients to drive their own libido, resulting in their being themselves run away with, is seen in the haunting fear characteristic of the anxiety neurosis. A fear of being a coward, in a patient who is really a strong, self-reliant character; a fear of losing hair when the patient has a thick growth of hair on a healthy scalp; a fear of dropping dead when he is a remarkably healthy person, all indicate a repression of the libido. The buried emotions have caused a fear in such a person's soul that he is inadequate normally to supply the demands of the most vital nature. The emotions being buried in the unconscious are unable to follow the path of the libido as it seeks to turn from its source to fulfil its function in the world. It perforce turns back to where the light and fire burn for it.

Thus begin the nervous and mental disorders which develop in later life as the demands and dif-

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faculties increase. In order better to understand the subject it will be necessary to look from the modern analytic viewpoint to the exact nature of the emotions. As the etymology of the word e-motion shows, the emotions are a moving outward. Nature intended the libido eventually to gain its satisfaction by an outward going activity from the individual, which would produce a result of some change in the external world of real things, and only incidentally and indirectly a reciprocal or retroactive change in the organism itself. In recalling one's acquaintances one can almost always say quite definitely whether any given person belongs in that class of people who get their satisfactions from external acts or internal activities or thoughts. William James has divided people into two classes, tough-minded and tender-minded. Tender-minded people get their satisfaction from internal effects. Similarly, nature has designed us to be primarily tough-minded for she has made it impossible for an individual physically to reproduce himself except through an external act. Only when we get an adequate emotional outlet do we feel the satisfaction of accomplishment. When we say that every life must have an emotional outlet we literally mean that we must move out of ourselves, we must (as we have to liberate our libido) acquire a means of giving outward manifestations to certain states of mind such as tenderness, affection, love, friendship,

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sympathy, or any of the fine spiritual qualities which are conducive to the reproducing and saving of life, in short, the creative emotions.

REPRODUCTION

In the lower forms of animal life the reproductive process practically constitutes life's entire function. In any form of animal life the powerful law of attraction calls together the individuals of opposite sex. At such times, so strong is the mating instinct, it is as if one cell out of all the huge mass of protoplasm in the male exercised sole control over its entire movements, which are directed solely by that one cell, for the purpose of finding and uniting with just one cell in the mass of protoplasm in the female.¹ The result of this union is a unicellular organism, in which the two substances combine intimately and produce a new cell having a more powerful energy of growth than any other cell in the body of either male or female. In some forms of reproduction which are known as budding the new individual or bud lives only at the expense of the old trunk, which gives life to the new branches. But in animal reproduction the result of the union of the male and female cells is a completely independent individual, unlike the bud which is dependent on the branch from which it grows.

¹ See Ribot: *Psychology of the Emotions*.

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In the higher multicellular animals the individuals possess a mobility secured through a nervous system which becomes the mental director of the living organism, and invests it with its individual character. This extraordinary complexity of organization is what allows the higher forms of animal life, bees and other social insects and animals, and, above all, humans, to form numerous social relations with other individuals—relationships which are impossible in lower orders of animal life. This higher type of complicated organism is entirely dependent, for the preservation of the species, upon the proper functioning of the reproductive element, for the species would disappear if the male cells could not find and reach the female cells through the active movement of the individual as a whole.

SPRINGTIME OF LOVE

Thus nature produces the marvellous phenomenon, that of the desire to escape from all authority and to go forth to find the mate, penetrating the entire nervous system of adolescent youth. Body and soul being transfused by this instinct makes, for a time at least, every action of the individual a delight and an ecstasy. Every activity being, at these times, in perfect alignment, directed toward the same goal, the individual's complete unity with the mate uplifts him to

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the highest ideals. This ardent desire and powerful impulse becomes the strongest motive, it is the strongest instinct in every member of the species. It arises to an overwhelming intensity in every part of the nervous system as the age of puberty is completed, and attracts the individual irresistibly to the opposite sex. The interest and pleasure of self-preservation which has occupied the child's attention is effaced by this new instinct. The desire to find a mate dominates every phase of individual life. It fills our fiction and our drama, telling over and over again the old, old story that the course of true love never does run smooth, and relating the adventures and misunderstandings of hero and heroine until they marry and live happily ever afterwards. It is given expression in the lines of our poets. As we look at nature we see everywhere the same desire of one sex to attract another, in the song of the bird, the hum of the insect and the blossom of the plant. The young man and woman are dominated by a major influence and see the world in a celestial haze of colours which veil all the defects and miseries of reality. Each swears impossible things and believes in immortal happiness. A reciprocal illusion transforms all life into a mirage of bliss. Some, however, do not gain the perfection of this bliss, even at the first awakening of these instincts, and in a few others there is no bliss at all. The men and women we meet

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range all the way from zero to perfection in the way their emotions respond to the environment when it contains the elements of a possible love-life. What the unmarried, both bachelors and maids, and the mismatched married persons all lack is the proper and adequate expressions of their emotions buried under a blocked libido.

DESEXUALIZATION

We can readily see the importance of the normal and timely development of the reproductive power of life by contrasting it with the effects of castration or ovariectomy, which profoundly affect the energies, both physical and mental, of both sexes. Men become thin, their voices high-pitched and their chests narrow. They become beardless, or nearly so, and lose the spirit of conquest which characterizes true manliness. Women become fat, and sometimes take on masculine traits. When we see that loss of sex power, whether from castration, impotence or sterility in the male, ovariectomy and barrenness in the female leads to neurosis and degeneration, it is remarkable that we have not given deeper consideration to this vital subject. During the adolescent period children, as a rule, get very little assistance from their parents who are unable to help children in their love-life. Influenced by their own unhappy experiences, they either err in

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representing to the child a condition which is undesirable or in giving the child an inaccurate even if not unpleasant impression of the subject.

A child should never be frightened or shamed about sex. Many parents do both without knowing it. It is not possible for parents to give sex instruction to a child if the parent is not absolutely pure-minded about it, for the knowledge should be presented as an impersonal and scientific matter of fact. Otherwise, a child's questions had better be answered in the business-like manner of a specialist. It is a subject which must be faced as soon as questions are asked, and truth must be told in a general way. Without such information given a child when it asks, all sorts of weird phantasies about sex may be passing through the child's mind, which manifest themselves in many unusual acts, called abnormal. We are so careful about feeding our children's bodies, but how rarely do we feed their minds as successfully. Sex education cannot be shirked without the risk of doing the greatest harm to a child in future years, and equal harm may be done by filling a child's mind with fear and horror of the whole subject as the surest way of keeping the adolescent from yielding to temptations.

By rough handling children can be taught to fear anything; there is nothing but detriment in fear, yet we consciously continue to teach and

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govern our children by fear long after their intellect has grown. Fear of evil, however, is no proper motive for refraining from evil. The weak handling of the sex education, the awful silence and mystery of the birth of a child, frightens with breathless awe a growing girl. And from my results in analysis of pregnant women, I believe much of the obstetrical complications and protracted hours of labour can be traced to the "conspiracy of silence" surrounding the young girl.

AUTO-EROTISM

It is most important that parents should carefully consider the effects, too, caused in their children's minds, not by fear of any external activity, but by pleasure derived from an internal one. For, if through any cause, a child forms a habit, which all children are prone to do, of securing pleasure largely through internal activities (i.e. thoughts) or from activities carried out upon his own body, as all such activities must be if they are not directed to the accomplishment of a concrete result in the world of external reality, he will have begun a habit which tends to shut him off from the proper kind of intercourse with his fellows. Should this isolating habit gain complete mastery over his character he might as well be sent to a sanitarium for good. How some children injure

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themselves in producing in themselves a relaxation of the libido in unnatural ways is clearly illustrated by the following case of a thirteen-year-old girl. She shows also the results of too early forcing of growth.

She was sent to me for analysis for *petit mal* (spells resembling epilepsy). Her parents were theatrical people in vaudeville. At three years of age this child was taught songs and put on the stage and earned for her parents \$35.00 a week. Her first attack was at five years of age. The doctor told them it resulted from indigestion. Another attack came in a few months and the spells continued but did not interrupt her stage work. At eight years she was earning \$85.00 a week. The parents could show her only in the states where the child labour law did not interfere, and so they travelled from place to place. The spells came at shorter intervals, from once or twice a month to two or three a day. Their character changed when she was about nine years old, and became shorter. When she came to me her face was pale and dull in expression. Her eyes were dark and brilliant, they searched every one to "see if they are my friends." Friends to her meant people she could be familiar with, climbing on their laps, putting her arms around their necks, or leaning her head on their shoulders. In her vaudeville life she had seen many familiarities which she tried to emulate with her friends,

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but if not allowed to do so she used herself as a substitute. She called it "loving herself."

The spells of *petit mal* usually came when she was in the bathroom, or alone at night after she had gone to bed. The parents thought the girl was frightened, as the peculiar cry which epileptics give preceded an attack. A lowered mentality and lack of physical growth had alarmed them, they had kept her from school although she begged to go, but from pride the parents kept her hidden. They did not want to be disgraced by such a child, they said, and school to the child meant only a place to play with other children. The analysis revealed the premature passion which had blazed up and died down with the girl's "loving herself" so frequently. The horrified parents gave their fullest co-operation in helping to bring up the life which had sunk so far down. Gradually her face gained in expression, colour returned, the eyes lost their hard, glaring look. It was three years before she had clean, healthy language and conduct, and even then she had not the normal child's reactions, so slowly did that particular young life recuperate.

The foregoing case shows the results of too great acceleration in the development of the emotions. The next case is one of retardation and stunting due to one of the causes I have mentioned already in this chapter, namely, the scaring or shaming of the child in matters of sex.

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AN INCORRIGIBLE GIRL

A mother brought her sixteen-year-old daughter for analysis, saying that since her eleventh year the girl had been growing more and more incorrigible. She would not stay in school, had no idea of time, was late for meals and other appointments, was slovenly in appearance, with holes in the heels of her stockings showing above her shoetops. The mother had thought that if only the girl could be made to stay in a good boarding-school, the other faults would be remedied, but whether far or near the girl would always run away and go home. Once she was put in a school over five hundred miles away. The mother hoped, as it was so distant, that the girl would be too timid to travel so far among strangers. Distance, however, had no effect, as she left school one night after dinner, walked all night and for thirty hours until exhausted and then asked aid to reach home.

Although she was physically large and well-developed, she apparently cared nothing for boys' or girls' society. She denied all knowledge of the reproductive process, although in this matter she had been instructed most carefully by her mother, though, as will be shown, the mother took care to make her *afraid* of sex. She never wanted to get up mornings and liked to spend the entire day in her room, with the door locked, playing with her

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belongings. Her maid described her as "just fiddling and fussing, poking in her bureau drawers, or sitting on the floor as a child with toys." Her unconscious was found to be filled with sexual phantasies. "A tramp was chasing her through a cornfield. She was so frightened and if he had caught her she would have surely died." Again "there was a caterpillar as long as the stairs. Some one said it was a caterpillar but it didn't look like one." She refused to describe it, otherwise than that it was the most terrible looking thing she ever saw. Always in the unconscious she was being pursued by some frightful form of life, which she symbolized as tramps, caterpillars or fish that jumped at her. In other words, she was afraid to meet life. Life was frightful to her, having been presented to her in some ugly form. The mystery associated with it alarmed her. She refused to stand alone, and to assume any responsibility, but shut herself away from people in order to continue her childhood unmolested. She had no example to imitate in growing up. Her parents had separated in her eleventh year. The father had a violent temper which he freely vented upon his wife in the girl's presence. The mother had large social demands, kept late hours, had much friction with servants and with the quarrelling husband. We plainly see how the girl became the innocent victim of her unfortunate environment and, when the strong demands of nature

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were felt in her adolescent years, she did not know how to meet them, as mutual love and respect were unknown to her. She, therefore, shunned all knowledge and tried to remain in childhood.

WANTED: A DESPOTIC HUSBAND

The splitting of the libido in childhood, referred to in Chapter IV, page 82, is well illustrated in the case of a married woman, Mrs. S., who was sent to me for analysis to relieve the troubles of her very unhappy married life. She was a "border line" case, diagnosed as *Dementia Praecox*. She had not married the man she most loved, and had girlhood problems which had greatly disturbed her happiness; but the present trouble had been in no way attributed to the events of those years. The analysis showed the mental trouble to have become manifest about the twelfth year. Mrs. S. had a brother she was fond of and a younger sister who was so entirely different that they never had any patience with each other's idiosyncrasies. The disturbing member of the home in her young life had been her father. They never could please him. He was so irritable and so easily annoyed that she always wondered what she had done and always tried hard to please him for a word of appreciation, but never succeeded.

When she was twelve years old, her father and

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mother put her in a boarding-school and went to Europe. She was bitterly disappointed, "Why didn't they take me with them? They must have brought me here just to get rid of me" was her haunting thought. She was dull and listless, made up her mind she would not study or learn anything, and drummed on the piano instead of practising, as she expressed it in her analysis.

At one visit she produced the following dream: *"On a train with a neighbour I know very slightly, and my mother. The neighbour buttons my mother's shoes. I am with another acquaintance who has six lovely children. I help a man to hatch chickens. We put eggs in hot water on a stove in a garage or outbuilding. Put the chickens in a pan of sawdust."*

In the analysis it came out that she feels she is not fit to button the shoes of a real mother as she has never herself been a real mother. Although she has three children, she feels she has failed in her motherly duties. But with her neighbour's husband she would have been a better mother for her children. She herself has had lovely children, but has tried to feed them on sawdust. She had surrounded herself with sawdust. Nothing will grow in sawdust. She had not grown.

The haunting thought stayed with her after the parents returned, when she began to evince an extreme negativistic attitude toward everything,

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refusing to do anything her parents asked of her. There was a "scene" at the breakfast table she told me of, when her father ordered boiled eggs for their breakfast. She refused to eat them. He said he would see if she would eat them or not, jumped up from his chair, and started toward her. She also left her chair, and he chased her around the table until she left the room. He ordered her to her room where she stayed and refused to eat until a physician was called. She told of the physician's puzzled face as he examined her, and how he finally coaxed her not to make any *more* trouble, but to be a good girl. He was an old man and tender and gentle. She yielded to him because he asked her, and not to please her father, she said.

She married and had three children, a boy and two girls. She knew, when she married, that she did not love her husband, but admired his honesty of purpose, his fine, strong, fearless determination to do right in a business world so full of dishonesty and of not taking unfair advantages of the weakness of others.

She told of a love affair with a man she knew in her girlhood. She refused to marry him, but did not know why, and a few months before the birth of her first child she met him again. The meeting probably caused a deeply emotional reaction on her part. He had clasped her hand and said nothing. She wished to throw herself into

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his arms, but it was a public place, and she could not. That was the last she knew of him. He served as a phantasy to dream of, but while her husband was exceedingly kind and indulgent to her he was never satisfying. She thought he should always *compel* her to attend to his wants, showing the father ideal was the one she respected. Her husband was successful in business. By giving her diamonds, automobiles, a beautiful house and furniture, he tried to cure the deep depressions from which she suffered; but the more he gave the more she hated him. Already clogged with her emotions she was unable to reciprocate until they all burst forth in a volcanic eruption.

She went for a cold to the doctor who had coaxed her to be a good girl and eat. He advised her to go to a hospital for a few days and rest up and cure her cold. She did so, and then, as we so often find, she grew worse and felt that she was in a world of darkness. The terrible feeling of slipping away from reality, and the blackness she felt herself surrounded by lasted many weeks. She clung to the fatherly physician until relieved and gradually as reason returned he encouraged her to submit to an analysis. She had found the ideal father in her physician and the buried emotions were brought to the surface. To take her libido from the father and put it in husband and children and home was too difficult at first. She had to work her way slowly by finding herself

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alone and supporting herself. She worked in the linen room of a large school. As she continued her analysis her dreams changed as her wishes changed. She saw a side of life hitherto unknown. By comparison her home, husband and children seemed ideal. She sent for her husband, asked to be taken back. She had relinquished the childhood problems of whether or not her father loved her, and if not why not, and was able to use all her energy in her home as wife and mother.

The cases already given in this chapter illustrate the results of fixation referred to in Chapter IV. It is clear that in both of these girls the libido had become attached to a type of emotional reaction which was essentially infantile and that this fixation prevented the thirteen-year-old girl from developing both physically and mentally. The sixteen-year old, while well developed physically, still remained a very young child emotionally, having acquired an inability to face the realities of life, because they had been presented to her by her mother in a mental picture that caused fear to be the emotion regularly associated with the topic instead of respect. This is a very common policy on the part of the parents; but the use of fear as a motive in connection with sex is by all odds the most supremely senseless method that the folly of mankind could devise. A large proportion of those in our nerve sanitariums are there because of an unconscious fear of sex, im-

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planted in their souls by parents, nurses or companions, and resulting in perversions of infantile character. Parents usually think to secure personal purity in their children through the motive of fear, but this prevention of impurity is worse than the disease itself. It positively inhibits the power of life.

CURIOSITY

The cosmic urge to growth in children sooner or later shows itself in the desire for more life in a phase marked by curiosity as to how they and other children were born, or "where they came from." Parents who regard such curiosity as anything abnormal are indeed ignorant. It is but one of the many expressions of the craving for life. This cosmic urge, the straightest, cleanest, purest thing in the world, as it exists in the child, is in its freshness like an unblemished blade of grass and frequently is smutched by the foul heel of the parent who is fatuously unaware of what he has done. This craving for life meets obstacles of various kinds. In some children it pushes on, nevertheless, however marred, while in others it is blasted and seems not to grow at all. The obstacles encountered may be, as we have seen, unreasonable demands made by a despotic father, or by a domineering busybody of a mother, who quickly represses any spontaneous outgiving on the child's part and remains blankly ignorant of

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the significance of the manifestations of the child's libido. Other bad influences too cause undesirable retardation or even acceleration of the application of the libido to matters purely or symbolically sexual. An accelerating influence is that of companions or servants who have aroused too early, by act or word, the sexual instinct which is ever present but should be dormant until rightly used in sublimation and in marriage. Too much indulgence is also an accelerating factor. So are quarrelling parents or a home life unhappy from any cause. In such a case the repressed wishes in the unconscious, usually consisting of desires for freedom, where there is a domineering parent, or, where the parents are unhappily mated, of desires for an ideal parent to replace the disappointing one, break forth into consciousness in various ways. Even a too great love for a parent who is actually ideal will have the same result.

To summarize this chapter, which has to do with the mainspring of all human action, I may remind the reader again of the significance that sexual reproduction has in the externalization of the emotions. Possibly it would be better to say that through the emotions which can be associated with either internal or external activities, that is unsocial or social ones, the child may be led by the parent to attain the true adult attitude toward the world. The importance of the higher type of reproduction is seen when we study the results of

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what might be called a desexualization of the individual which, as I have tried to show, may be either physical or mental, the mental being caused generally by parental ignorance or inertia. Sex education given in an absolutely impersonal scientific way with the idea of impressing the child with its exceptionless universality is necessary in order to remove fear from his heart. He is once and for all to be freed from the impression that he is himself in any way unusual, abnormal, queer or peculiar, and that the sexual life is essentially bad or disgusting or to be repressed, but must be controlled and sublimated in work. Having assured ourselves that he suffers from no misconception on that point, we should carefully remove all possible obstacles to the outflowing of his libido upon activities connected with the world outside the family; and we should strive to teach him how to control his vital urge instead of repressing it or having it run away with him.

CHAPTER IX

CHILD TRAINING

THE urge of life at the age of puberty is necessarily felt by all adolescents. It is a difficult time for children. A great psychological change is taking place in them, as they are leaving their playtime, their toys and their make-believes for the real things of life. New demands for self-control are made upon them, their wants are of the nature both of child and adult. The boy imitates the man, he wants to smoke, to go out nights, he absorbs obscene stories which he proudly tells as he struts around with the air of a bantam cock. The girl tries to assert her individuality by a new way of arranging her hair, by changing her mode of dressing and by demands for greater freedom in associating with her friends.

The natural appetites are inherited instincts, whose roots are found in the remotest prehistoric ages of the human race. Hunger for food is the basis of the preservation of the individual and hunger for the affections, for love and for friendship is the basis of the preservation of the species. All appetites (various modes of the manifestation of the libido) imply a *wish* and belong to the motor side of nervous activity. In them there is

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some internal urge to outward action for the purpose of satisfying hunger, whether for food or love. The nerve mechanisms which function in expressing the appetites are a lower order of mechanism, being centred in the more primitive nerve cells, and thus belong to a class of actions otherwise called automatic. They function of themselves apart from, and independently of, consciousness, which, however, can and must gain control of these instinctive activities during the period of adolescence.

This automatic nature of the appetites gives them the privilege, however, of drawing upon the limitless force of the unconscious. They are in a sense nearer to the source of life itself. Without our being aware of what we are doing, these truly inward and vital forces send us forth to acts which frequently are directly opposed to the highest conscious desires. If not controlled they have the power to stunt and paralyse what might be called the psychic muscles which in educated people ought to be strongly developed. But in many educated men this psychic muscle, by which I mean more than ordinary will power, is so flabby that they have not the strength to resist temptations.

The primitive man within them is never controlled but is always keenly alive and active, endeavouring to secure the gratification of primitive desires. When the unconscious gets control of

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their actions, they are as it is called "carried away" by visionary schemes, investing the money of their best friends, and even of the members of their own families in the gamble of unwise speculations. They are extravagant in gratifying their tastes, knowing well, however, that they must neglect their ethical and religious principles in satisfying these selfish and unsocial desires. They must borrow from their self-respect in order to pay for their indulgences. These phenomena all show that the archaic nature of man is very near the surface, constantly breaking through the thin shell of civilization. The desire to get something for nothing, to accumulate and to hoard, irrespective of the manner of acquirement (all unsocial desires) would be carried to such extremes that the race would become extinct, if they were not in most cases outweighed by the stronger instinct of reproduction in direct opposition to the accumulating or hoarding instinct. The latter is a grasping, the former a surrendering attitude.

The fact of the fusion of the two cells at the moment of inception of a human life, and the fact that each parent in order to receive has to give something, thus becomes the moral basis of the necessity for apparent giving up, relinquishing some part of the ego, of letting go instead of grasping tightly. One must sow in order to reap. The farmer has to bury expensive seed in the ground; and in all spheres of human life giving

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has to precede getting, no matter what the kind of gain, whether it be children or money. In science, art, literature or labour we must give to our work our best efforts, backed by all our interest and all our cosmic urge of life. No work is adequate activity for our powers unless it is a work which arouses our deepest and most pervasive emotions.

LIBERATION OF LIBIDO

“Liberation” and “libido” are both from the same Latin word which means a freeing, or desire to be freed, from obstructions, and both are descendants, together with English “love” from the common Sanskrit ancestor *lubh*—desire. It happens that the instinctive acts (through which the individual frees himself, exercises his muscles or any part of his personality and, at the same time, secures the relaxation of the tension of his unconscious desires) frequently interfere with the same sort of liberation of energy on the part of other people. This is the cause of the inevitable opposition between society and the individual, an opposition which society has to exert, without which it could not exist. But in order for the community to prosper, the individual’s instinctive modes of liberation of energy have to be controlled. This means the suppression of some wishes and the training of others. One of the simplest illustrations is the young child’s in-

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stinct to throw things. In throwing there is a paroxysmal activity reaching an acme, which is an absence of all control. As the freeing of energy is accomplished in animals, including humans, with the maximum degree of the feeling we call pleasure, that form of liberation which is least accompanied by any other conscious condition is the most pleasurable. Throwing gives a child this form of pleasure in a high degree. So do kicking, jumping, running and the aimless exercise of all the voluntary muscles. It explains the tremendous popularity of baseball, where the players alternate between comparative rest and a paroxysm of action in which they liberate absolutely all of their available energy, the players in their strikes and runs, the "fans" in their applause (see Chapter X). In the baseball game this liberation is secured in a manner which is acceptable to the community while aimless throwing on the part of young children has not only no social value but it has frequently a real injury connected with it.

Figuratively speaking, then, the aim of child training is to get the child to throw according to the rules of a game. This requires him sometimes to withhold his action and watch that of another until his turn comes. One sees immediately how difficult this waiting is, for young children. All want to act at once. Now the energy which the child is holding in, while he is waiting for his turn has to be liberated eventually if not im-

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mediately. Furthermore, it ought to be accompanied by a pleasure as great as, and preferably greater than, that of merely auto-erotic kicking, jumping, hitting and throwing. But in some home environments this is impossible. I shall have more to say about these auto-erotic muscular activities in a later chapter. Due to a very pardonable lack of knowledge on the part of the parents, many children are suppressed without being given the opportunity to discharge their accumulated vitality, to liberate their libido, in ways which give them *pleasure*. Instead they are forced to discharge the accumulation in ways which are distinctly painful, or at least uncomfortable, for all concerned, but particularly for the child himself, who thereby acquires a habit of experiencing painful emotions.

PLEASURE IN PAIN

The habit of experiencing painful emotions is acquired through the pleasure which is associated with pain itself. Naturally, any discharge of accumulated vitality is accompanied with a distinct sense of pleasure. But when the natural pleasure experienced by all children at the time of this discharge is associated with an adventitious pain administered by parents, there is a link established between pleasure and pain. The pleasure is there in every escapade, clouded more or less darkly with approaching or actually inflicted pun-

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ishment. Parents have universally thought that punishment is necessary, and indeed it appears to be the most potent and instantaneous means of putting a quietus on the unsocial activity of the child. But when at the end of the day the stream is no longer wanted to run the mill, the miller does not yell at it to stop running, nor does he try to dam it higher. He diverts the water from the mill race to the spillway, where it continues on its seaward journey. The flowing of the stream cannot safely be stopped, and the miller knows it. The activity of the child cannot be stopped, but the parent does not know this. He simply commands "Shut up!" to something which if successfully "shut up" must sooner or later explode in crime or burn slowly in neurosis. In the bashful, diffident, shifting eye of the pale-faced, stooping, hollow-chested and round-shouldered child we see the *shut-up* child, generally shut up by the excusable ignorance of parent or hireling substitute. Every one of these children is an economic loss to the country, a centre of force which could be devoted to the health and welfare of their fellowmen, had not they been almost hopelessly blasted like peach blossoms by an early frost—the frost of the ignorance of those who attempted (or did not attempt) to bring them up.

If, with everything he has to do, a child is taught to associate unpleasantness instead of a sense of power and triumph he is not only given

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a mental twist which makes him see everything wrongly, but one which prevents him from acting wholesomely in every most intimate relation of a later love life.

CREATIVE EMOTIONS

It cannot be too strongly emphasized that the pleasurable emotions are the creative ones which build up, or furnish the most favourable conditions for building up, the tissues of the body and thus making for both mental and physical health. Nor can it be too strongly emphasized that the unpleasurable emotions are destructive and make for both physical and mental illness. It should above all never be forgotten that it is frequently, if not always, possible for the parent or teacher to choose which of these two emotions is to be felt by the child in connection with any required activity. Such choice is possible for the one in charge of the child but never for the child himself, because he is only a creature of instinct who must react with pleasure or pain according to prehistoric modes of feeling until pleasure is recombined with required or directed acts instead of with undirected acts. This is exactly what is meant by the trained or social liberation of the libido—the direction of it from one thing to another, either one of which may do quite as well for the child as a means of getting the relaxation of his accumulated tension.

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A very simple and concrete illustration of this recombination is seen in the mother's suggestion of a choice. "Do you want," she says, "to take your magnesia in a teaspoon or a tablespoon?" "Do you want to sit in a chair or stand up?" This offering a choice gives the child an opportunity of making the act, at first rejected as the enforced requirement on the part of another, an act almost completely his own. Then a bit of praise as to how well he is taking the medicine, or how fast he can take it, or some encouraging remark will still further link the act with pleasurable emotion and the sense of power on which the emotion is based. He may even be induced to attain the acme of a throw in accomplishing an act which is forced upon him from without, as when a stick is tied by a long string to a loose tooth. But the choice is the thing which gives the child the chance to feel, "I will take this. This will be *mine*," and to make in his soul the connection between what *ought to be* done and what is done with pleasure.

The entire mechanism of life is affected when the free outflow of these creative emotions is interfered with, whether they show themselves in the play of children or in the affections, or the serious work of adults. It is not alone the affection or the sympathy which is arrested but every mental activity supporting those higher manifestations, much as the stopping of a trolley car

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for too long a time congests traffic and blocks all the cars on the track behind it. Just so, if the actions to which the mind prompts us are blocked, those ideas in the mind are blocked and the actual contractions of the muscles are impeded, resulting in the innumerable forms of nervousness and in the bodily or functional disturbances. The blocking of the libido has been mentioned previously. I will give here an illustration of how a man suffered from an actual lack of ability to express the finer emotions, because in his childhood the opportunities for this outlet were denied to him by the circumstances of his family environment.

AN EMOTIONALLY STARVED MAN

A man of forty-five came for analysis. He was married and had eight children and a charming wife, unusually patient with her nervous husband. The children were all of good growth and mental development. The patient had been one of a large family, one of the older children. His parents had been very poor, the father an unskilled labourer, a hard unyielding man who was never demonstrative of affection for his wife or children, though he sometimes realized that a better education would have lifted him up out of the condition of day labourer. On account of her frequent pregnancies, the mother was unable to keep her home neat or to care for her children, who ran in the streets like homeless dogs. The babies

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were often sick, and some died. The patient went to the public schools, but was never asked to the homes of other boys as his clothes were too poor and ragged. He seemed to have been born with more mental ability than the other children, those at present living being all failures, either sick or of low mentality. In his childhood he was surrounded with illness and filth, ugliness of scenery, misery and neglect. He had no care from his mother and no one to give his affections to, a condition necessary for the spiritual health of every child. He had a great horror of his depressing surroundings, and somehow worked his way through school and into college, and finally became a successful business man. He was always very restless in his home life, and while his children were very dear to him when they were young he took little interest in them after they were six or seven years of age, but gave his affection to the next baby. Although he admired and respected his wife for being a perfect mother to her children, he could not feel the warm love for her that he desired to feel.

As the years passed on he was still unconsciously reverting to the problems of his childhood. There had been no one for him to love, and he still longed for the mother love denied him in his youth, for some one to love; but he could not give his love to those around him or to any one else, although he tried to find in a prostitute what

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he lacked in his home. His life gradually grew narrower. As his mother had died of heart trouble, he had constantly in his mind the fear that he had inherited her weak heart. He began to have attacks, with great difficulty in breathing. Doctors pronounced his heart strong but he did not believe them. He was afraid to go away from home, fearing one of his attacks would come on and he would die. His sufferings grew more intense, and he felt that suicide or insanity awaited him. He had married his first love, and his conduct in the long run had been faithful to her, but his fidelity brought him no comfort. All his creative activities in children and in large financial successes were no satisfaction to him. Analysis revealed him still struggling to express his *childish* emotions, blocked by his unhappy young years and to make them free to go forth from himself to others, to his wife and children. He could not love *as a man*.

Not being able to love as a man should love implies that there are certain reactions on the part of adults which a child looks for. The child rightly expects his mother to do certain things to and for him. This patient, who had not received when a child the attentions which a child has a right to expect from his mother, had still in his unconscious what might at least be compared to a tension so formed that it could only be relaxed by a reaction, characteristically maternal, on his

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mother's part. It was the lack of this relaxation in his childhood which caused it to play so great and so detrimental a rôle in his middle age. For example, he dreamed that he was taking dinner with the President in a toy house, and he dreamed of other very childish activities. The existence of these thoughts in his dreams revealed his essential childishness, which did not, however, prevent his being a successful man with very large interests in the business world. But in his family he not only affected more his younger children, finding them more companionable, but he expected from his wife a variety of appreciation which usually a child gets from his mother and no completely adult man looks for from his wife. Thus we get a clearer idea of the nature of emotions that are intrinsically childish. They are relaxations of tensions that are fixed in childhood upon ideas that generally occur only in childhood. When such fixations occur, and persist into adulthood, they account for most of the discontent and dissatisfaction which clouds their spirits and makes futile even material success and the unselfish devotion of a loving wife.

This patient was still, in spite of his brilliant business career, carrying the burden of his childish misery, which had turned his affections inward toward himself. Because of his fixations he could not liberate his entire libido upon the adult world in which he lived.

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In his case, the buried creative emotions, which had been so thwarted and rebuffed whenever he turned to his parents for sympathy or understanding were plainly evident in his manner of speaking and thinking and in the symptoms of his attacks. The usual prescription of nerve tonics, rest and change made him much worse, as they increased the emotional content which he was at best unable to express. Plainly he had been a victim of his environment. It was surprising that he was not understood before the psychoanalytic investigation was begun.

The task of resurrecting the feelings which have been buried in the unconscious is no easy one but it is one of the most gratifying. In spite of the weeds and the rubbish which have accumulated for years, blocking the progress of the libido, we know in each case that the urge of life exists and that it needs only to be freed from obstruction to give it the productiveness which evolution demands of it.

The chief problem in social living is the externalization of the libido in such a way that all the individuals composing society may live their lives to the utmost. The obstructions which individuals and society place in the way are not all necessary. If the unnecessary ones were entirely removed from the lives of children the next generation would be a superior type of humanity.

CHAPTER X

MUSCLE EROTISM

ALL animals, especially young ones, experience peculiar sensations of a pleasurable nature when using their muscles in a manner which we call playing. The frisking of a kitten, the gambol of young lambs, the racing of colts in the pasture, the ceaseless movements of children, a gleam in the eyes, certain involuntary movements impulsive and quick, sudden springs, wild leaps, show the irresistible and dynamic power of the driving force within prompting movement and allowing the energy escape and free play. After a period of rest the animal starts up again, dashing off, occasionally rushing in a blind fury of passion, like a runaway horse, unable to stop in a mad race with destruction which if it meets with no obstruction runs on and on until exhausted. It is said that a horse that has once run away can never again be trusted; he has felt the wild exhilaration in excess of motion. What is the satisfaction felt by the horse that when once felt he will seek again? What is the pleasure the kitten feels in scampering around the floor, chasing imaginary mice? College athletics afford a similar outlet of energy. It is not for the sake of exer-

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cise to keep a healthful flow of blood over the body, that a boy will undergo sacrifices in training, in dieting, in giving up drinking or smoking, all the while looking forward to the game with the keenest anticipation. Dancing is another instance of the great joy in motion with the rhythmic melody of the music adding to the emotional and physical outlet.

It seems as though in nature's forces, in the wind, electricity, radio-activity, there is always motion. The energy of the universe is expressed in motion, and from the sun, the source of energy, comes the power which promotes growth and life which is motion. We speak of time as motion when we say: "Time moves on; time flies," and our conception of life is a constant moving on. Therefore, when we command the child to sit down and be quiet, in reality we are telling the child to kill a part of himself—we are telling time to stop, to stand still. We cannot stop the hidden forces of nature in motion described as energy, as when the wind blows a tornado, or the electricity flashes in the thunder cloud. We can only control them and use them to our advantage, but as in the blast of the tempest, the outburst of the volcano, the convulsion of the earthquake, these mighty forces bid us defiance, as though the tiny atoms of power in man were of a thing apart from nature itself. So, in the onrush of life in the adolescent years we are powerless to prevent the tremendous

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strength of the instinct of reproduction. It must be guided or led into other forms of energy, lifted up out of the gross sexual into work or business interests, science, art, literature or whatever natural tastes and ability a person has.

SUBLIMATION

The expending of this energy in other forms we call, technically speaking, a sublimation. It must be expended, it must come out, it cannot be repressed, stifled or shut in. It is impossible to do so without creating perversions of character and ruining health. The most remarkable thing is that parents, teachers, people in general, cannot understand this. A mother punishes her child by making it sit quietly in a chair for half an hour, an eternity to a child, and in about two minutes the child says: "Mother, I wish you would spank me, then I could go and play." On former occasions a spanking had been administered, and the child sent out after sobs mistaken for repentance—of which a child knows nothing. A few more minutes and the child says: "Mother, please spank me, then it will be over and I can go out." The mother concludes spankings are failures and wonders what other forms of punishment would be more effective. The sins of omission or commission have left no impression on the childish mind. To the child it is only something which mothers

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do, "but when I am big I will make her sorry," runs through the promises of revenge which a child often feels from the parent's unjust and ignorant discipline. The child cannot help being a child, he must be active, restless, always wanting to do something, but if left to himself from the hour of his birth, that is, not rocked, trotted and tended, he will grow up with more resources in himself, his brain will be more active in finding and searching out schemes for play and make-believes of childhood.

The complaint is frequently made that we cannot bring up our children as we were brought up. No, of course not. In our childhood life we were not surrounded with motor-cycles, automobiles, moving-picture shows, plays suggestive of sexual problems, crowded apartment house life. If you tempt a baby with diamonds it will cry for them, without any idea of their precious value. If your boy is brought up amidst other boys who are indulged with money, automobiles, tobacco, even cocktails and late hours, of course he will cry for them. The daughter who lives amidst rouge, artificially waved hair, exaggerated styles of dress, exciting novels, will not find her joy and pleasure in muscle-activity of housework, out-of-door games, walking and an open-air life. Not all muscular activities in youth are due to "the call of the wild," nor are they always accompanied by pleasurable sensations. It is when a child

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without any apparent reason, leaps, turns somersaults, goes through various gymnastics, runs when he might just as well walk, that we find the muscle erotic. He climbs anything he can find to climb, begs for work when he really means some kind of muscular activity. School is irksome because he must sit still, the athletics are the sole attraction but he frequently fails in them because he does not use his muscles to strengthen them but to play with them. He enjoys boxing and wrestling, not to conquer with skill but in an easy struggle, sort of a make-believe wrestle. He is always ready to jump and run on any errand, but seldom accomplishes it well. Horseback riding is a favourite, for he gets muscular activity without any effort on his part. Swimming he likes fairly well, but when swimming he must keep moving, and he likes to move by fits and starts with sudden springs. He sleeps heavily and awakens with difficulty.

The muscle-erotic individual does not possess an intellectual or artistic temperament; he is usually tall, more especially from the waist down. He is fond of dancing; I have seen the face light up then with a brilliant expression never seen at any other time. I recall a six-year-old girl, a muscle erotic. She never walked if she could possibly run, and a smile came as she started to run. It was remarked that she always looked so pleased with herself as she ran. "What are you

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thinking of?" she was asked when she was running; no answer, but a shy look and a drawing away from the questioner as though unable to tell her thoughts. A fourteen-year-old brother had the same inclination to run and keep up the same restless, muscular movements. The little girl was very thin, she was given many tonics of iron and other supposed strengthening properties; the brother was also thin, he ran so much his health suffered seriously. In vain the father coaxed, attempted to bribe, and then to punish them both, in order to make them walk, and be quiet.

I remember one summer when the family arrived at their summer home where there was a small lake half a mile around; the brother instantly jumped from the carriage and disappeared. Later he was discovered running around this lake, and panting, breathless, with heart rapidly beating and ignoring the calls to stop until he was forcibly caught. "What are you doing this for?" demanded the perplexed father. The boy had no idea why, he was enjoying it hugely and was as excited as a race horse. He was so pale from excitement his father was alarmed and put the boy to bed, while the boy struggled to get away and declared if he were confined he would have a fit. I have often recalled that case when working years afterwards with epileptics, for they cannot get out to the surface the inward excitement they feel, and do have fits.

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A MUSCLE EROTIC

An exaggerated case was a fifteen-year-old boy who had been giving his parents considerable trouble as he approached adolescence. He lived in a city with his father and mother and two younger sisters whom he continually teased. The parents found him unusually restless as a child. The father, a business man with large interests, left much of the training of his children to his wife, who was a very capable and intelligent woman. In taking the history of the case I learned that the boy when born refused to nurse his mother. No amount of patience or skill could make the baby take the nipple in his mouth, but he nursed readily from a bottle. From the parents' point of view he never was a child they could feel comfortable with, as with his two sisters. They told of obscene stories he had imparted to a little girl, of perverted sexual wishes he had been overheard to express, of stealing money and an Ingersoll watch which he tried to sell. When thirteen he was expelled from a boarding-school for smoking, and was sent to school in his home city and lived at home. He was a very disturbing member of the family, teasing his sisters, annoying his mother by careless and untidy ways, troubling his father with demands for privileges which only an older boy should enjoy. These were denied and the boy was very unhappy and ran away to a

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neighbouring town, was lonely and telephoned where he was, and was glad to return home.

The home conditions were made a little stricter as the parents felt such a misdemeanour could not pass unnoticed. The father administered corporal punishment, asking the boy first if he thought that would help him to be a better boy. The boy seemed very penitent and said perhaps it would. But in a few more months he again ran away, and again the father brought him home with more admonitions against wrong-doing. The third time the boy ran away he went farther and concealed his whereabouts from his family, but wrote to a little girl he was fond of. She, with a woman's intuition of the suffering his family must be enduring without knowledge of their son, told them. The father followed up the boy, and just in time to rescue him from a position which would have taken him to the war zone of Europe, sought medical aid, and brought him for an analysis of his mental condition which caused the running and uncontrolled escape of the nervous energy.

After his confidence was partially gained, the boy's point of view was gradually drawn out as follows: He was not happy as a child, never allowed to do anything. Was always being punished, sometimes licked, sometimes scolded. When five years old was in New York for his birthday, remembered the train ride, then to his uncle's house on the Hudson River; was shown

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boats on the river. There was a birthday cake, he wanted more cake, could not have it, he was stubborn about it, crawled under the table and cried. Remembered trip to a seaside place, caught minnows, saw a saw-mill and marvelled at the swift rush of water, used to watch sail-boat races. Was at Summer Camp for four years, first year did not get on well, cried easily, was fat, but next year was athletic and strong. At the Country Club, summers, was not allowed to do as other boys did. Glad he was freed from the boarding-school, it was full of filthy talk and vile actions. Finished with all such stuff, could behave himself better in such respects, sure of that.

This description in his own language, tells how things of his childhood seemed to the boy. When he used the phrase "marvelled at the swift rush of water" a glimpse was afforded of the unconscious. He was resistant, accusing parents and all authority of not being fair to him. Whether these ideas were just or were delusions of persecutions I could not tell then, but I formed the impression there was some truth in his assertions. From his tone of voice, the far-away look, his eyes were still seeing in memory the swift rushing water and still feeling the wonder of the irresistible current driving the heavy machinery and the saw cutting its way through the heart of the massive, stately trees—in a word, he was beholding the wonders of life. There was a great rush of life in him which

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made it too hard to stand the restrictions and complaints of home training. His great desire was to break away from family ties—to fly out of the home nest with his newly grown power.

He was sent to board in the summer home of a family who understood something of the period of "storm and stress" through which he was passing, and allowed all the liberty possible. After he had arrived he immediately put on his khaki clothes and announced himself as ready for work. An acre of lawn had just been trimmed, so she sent him to the garage to polish the automobile. In an hour there was an arrival announced—the boy and the auto which he had rubbed and wanted to show. Then it was time to clean and make himself presentable for dinner, which he did. In the early evening on the porch and on the lawn he kept up a series of gymnastics, standing on the porch railing, leaning far out, springing as though falling and catching a porch post as though he had had a narrow escape. Every one who saw him was startled but before the evening was over they were accustomed to his hairbreadth escapes. On the lawn he swung from tree branches; climbing a tree, he would somehow crash from the top through the branches with yells, but would be seen safely dangling from a lower branch with feet near the ground. A period of unrest was followed by a quiet spell. His pipe would be leisurely filled and lighted, and

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with book, magazine or newspaper he would sprawl on ground or hammock. There was a young kitten which he was fond of, but handled so roughly we bought him a bull-dog for a play-mate. There was scampering and chasing over the lawn with the dog, jumping, climbing over roofs, with quiet spells following, but of short duration. There was a constant demand for money which he spent promptly, at various shows, candy, swimming at the lake, trips in every direction.

He slept so heavily no glimpses of the unconscious could be shown him as he remembered no dreams. Telling him why he was so restless was useless. He seemed very contented until he returned from one of his afternoon trips off and was told a member of his family had been there to see him. A sullen look appeared on his face. "Can't they let me alone here?" was his reply. He was unusually quiet that evening, petting his dog, smoking his pipe, and going to bed early. He was not called early the next morning and came down about ten o'clock. After eating breakfast he was very restless, going in and out of the house. Through the open windows came an odour of something burning; seeing him just coming in the front door his hostess questioned about the smell of smoke. "It's only my pipe, Miss K," he said, and again went out the door, but returned in a minute shouting the basement was on fire. His

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hostess called up the fire department before seeing the fire, then found it was under a side porch standing about six feet from the ground and full of a collection of empty boxes, boards, excelsior and old newspapers; it was surrounded by lattice work; a glass door, fastened, led to the lawn, another door supposed to be fastened opened into the cellar which the boy called the basement, but the latter door was not fastened.

The fire was extinguished before the fire engines arrived, as the house stood on a hill, and the fire engines had great difficulty in making the grade. The boy, with a beaming face, rushed around in wild excitement, smashed in the glass door, ran with pails of water. He ran to the road to help the fire engines by guiding them to the fire, giving orders with excited activity. After the engines had assembled and the yard was full of people the question was raised as to the origin of the fire, and the boy instantly said it was spontaneous combustion as the place was full of old oily rags and papers. Several onlookers among the crowd accepted the theory of spontaneous combustion; the Fire Chief heard the boy loudly announcing his theory of spontaneous combustion, rushed up to him and began asking: "Where were you when the fire started? Who was with you when the fire started? Who was with you *before* the fire started?" The boy became very pale, announced rapidly that he had just finished

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his breakfast and was starting out for a walk with another boy when he saw the flames. The Fire Chief evidently believed none of it and said: "Young man, you want to be careful that I do not have to come up this hill again or you will have to go down with me."

At the dinner table the boy again declared his explanation of the fire starting by spontaneous combustion, but he happened to be in the presence of some learned people who thoroughly understood the principle of spontaneous combustion, and they explained to the boy what nonsense he was talking, and how difficult it was to produce spontaneous combustion, as the professors had tried to do so in the chemical laboratory but had never succeeded. After dinner another boy said what fun they had had, "quite some excitement and how quick the crowd gathered, where did they all come from?" And the boy's reply, "You bet, it was great, but the people here make me sick, think they know it all. Why, of course, the fire was caused by spontaneous combustion, the place was just full of oily rags and you know how easy they burn, you cannot go anywhere near them with fire or a lighted match, and the sun was shining in there hot."

"No," said the second boy. "I know there were no oily rags in there, as last week it was very cold, and I was in there trying to get some stuff to start a fire in the fireplace. There was some excelsior

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and old papers, but no oily ones. I hate to touch oily things. You can't fool me."

The family concluded to take a long auto ride; it was Sunday afternoon, the boy refused to go, said he was tired, wanted to sleep, had hurt himself fighting the fire. He looked pale, sat in deep thought with a peculiar look of disgust on his face, as though nauseated, complained of feeling dull from eating too much. The family started off for their ride, the boy put his dog in the car, and waved good-bye. The housekeeper saw him working on a lock that was out of order on the bathroom door, and supposed he went to his room. When the family returned the boy was missing. As night came on and the boy did not return, it was evident he had taken a fourth adventure in running away. It was two days before he telegraphed from a distant city saying he would explain all. We knew the boy had no money and we wondered how he had managed the financial part of his adventure, and learned later that he had searched for a cheque-book he had seen his hostess using, found it, filled out a cheque for a sum of odd dollars and cents; and with the assurance of youth started empty-handed on his travels. He had asked an old man to cash the cheque on some pretext which was believed, and took a train for a far-distant city. A realization of the seriousness of his crime came to him as he had to sit quietly during the long train ride. The child part of him

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was afraid, he felt a strong desire to see his home, his father (who was the most remarkable man in the son's eyes), his little sisters and his mother who he had formerly felt was the cause of his troubles at home and had caused his earlier run-aways.

When the parents saw their son and heard his confession, their suffering was truly pitiful, but the torture which parents endure with their wayward children cannot be described. They arose to the occasion with more insight than we usually find in such cases. They asked the boy what he was going to do next; he answered, "Go back and face the music," and felt that he would be received and forgiven with a lecture as his parents had done with his previous escapades. But with the knowledge of the unconscious complexes, we knew that it was but a question of time before his energy would accumulate and owing to his complexes it could not be used in legitimate channels, but that he would feel compelled to do some dangerous, perhaps criminal, act for relief. His muscle-play was only a substitute during the gathering storm, or, to use a simple comparison, his muscle-play only furnished as much satisfaction to his energy as a piece of candy satisfies our hunger in comparison to a real meal of meat and vegetables. Therefore, when he so willingly started back to his wronged hostess, we knew that it was useless for her to forgive and give him

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another chance to do better in the old-fashioned way. There would be a repetition. The boy was running away from himself, from his childhood, from the great love of his parents, for they were adorable people in a happy home life, from the temptations to remain a child with them and give up to laziness and be a "girl-boy." He did not know these were the reasons of his attempts to run away—that the great urge of life frightened him. When at home he ran away; when away he ran home. These reasons existed in the unconscious.

We could see his symptomatic acts, but there had been no convincing dreams to help *him* to get the necessary emotional acts, for the intellectual knowledge is not sufficient, it must be felt on the principle that a singed cat dreads the fire. He had previously been told that a mind that allows itself such weak indulgences would never gain strength and would have a jelly-fish character, just soft and yielding; he had scoffed at the idea, such preaching he pretended did not interest him, as he could do anything, was quite omnipotent in his own estimation. I knew that underneath the incorrigible exterior was a very soft baby heart, but he had it too well covered by his muscle eroticism to permit work upon it. Something had to be done to make an impression more lasting and convincing than mere words. He would have to see the results of minds untilled, choked up with words instead of thoughts, minds that were

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not producing but shirking. His New England home people would not understand that prompt measures must be taken, but the responsibility must be met. The boy arrived and approached with his usual jaunty air, evidently he was ready to frisk and play after his train ride. He was taken to an office, the laws of his country were read to him, the logic of law explained to him and the legal penalty of his misdemeanour. He listened but was not much affected; he was then taken to a hospital, shown the nervous wrecks of humanity; he looked on them with supreme contempt. He was not showing negativism, his libido was not separated or split, it was all in himself, and called for measures to act as a purgative for his emotions. He was left in the hospital all night, his clothes locked up and for the first time in his life he was obliged to face a reality and could not run away from it.

The next morning there was the welcome sight of tears; the emotions were working, not the lack of emotional reaction, the apathy which we had feared. He declared he could eat nothing and begged to go away. It was just noon. Withdrawing to an adjoining room I saw a generous tray of food—soup, meat, vegetables and dessert—carried to him. He ate with good appetite—the emotions were not disturbed too much. In the afternoon visit no questions were asked. We waited for him to volunteer information beyond

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asking to return to his former hostess. She had refused to see him again, so he could not go there. He asked: "If my father returns her the money I took why can't I go back there?" His parents always forgave him. Why should not every one? The second day he was running around the corridor amusing the patients with his gymnastics, and again asking for work, was told to polish the floors. The third day he was taken from the hospital and put in charge of a private male nurse, a young man who accompanied the boy on trips around the city, living in rooms and eating out in restaurants with the intention of providing an environment sufficiently interesting to call out the libido from himself. The sightseeing succeeded in arousing his energy, but resulted in a greater desire for freedom. The unconscious pictures were very hard to get from him. A fragment showed him as riding wooden horses at a merry-go-round—no life—no life in the life he was living—not real—going around in a circle, was the way life seemed to him. He complained that he could never do what other boys did (owning an automobile, keeping late hours) and that his parents always treated him like a two-year-old. But, really, the father had made the mistake of making a companion of the boy in talking and explaining business affairs, politics and subjects for adult life. The boy admired the father's keen business ability, but of course his mind was not capable of work equal to

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his father's so that the father's conversation became very irksome to him.

Another glimpse into the unconscious was: "Went to school in N. Y., strict school, they beat me, a book was given us to study, 'Bugs of Central America.' I didn't open the book. Every afternoon after school I went home and slept on the sidewalk." He symbolized his analysis as the "Bugs." Bugs were a nuisance, he said, and he paid no attention to his analysis (didn't open the book). Life was hard (sidewalk). No one noticed him, public passed him by.

I sent him, with his nurse, to the theatres to watch his reactions to plays that I had seen; one called "Tiger Rose," a play with a murder. He saw the play, and sure enough, the murder was the part which interested him. He was getting very tired of his man-nurse, and the unconscious thoughts seized upon the plot of the play to express the boy's wishes to get rid of the nurse, said he felt as though he was always being followed—had no freedom. His obtaining money dishonestly was the sense of guilt which gave him the feeling of always being followed. I did not want him to have a sense of guilt, but rather to realize his mistake. If that and the feeling of being followed continued there would be another kind of trouble started. He knew we could neither trust him nor could he trust himself. He made no effort to earn confidence, but made up his mind

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he had to endure the being watched. Each day he was more listless and uninterested. During the hours of analysis certain subjects brought the reaction of painful emotions, seen in the eyes. He had not attempted another flight, but the idea was at work in his mind as shown in the following page which he wrote. "Was in swimming, swam out pretty far. Suddenly a shark grabbed my leg and pulled me out to sea. Was unconscious for a while, and woke up in the shark's cave in the middle of the ocean somewhere. I talked with him a long time jollyng him along. He said I was a pretty good fellow and too skinny to eat so he would let me go. I asked him how I was to get away, and he said I would have to swim for it. So I was just about to dive into the water from a rock when I was awakened."

Although he called this a dream it was merely thoughts he had written down to answer my demand. "To swim for it," was the same as to run away in his mind. There was no danger of his attempting that, his life was not a pleasant one for him just then. He would undoubtedly find a way of escaping it, but not by running, the alternative would be illness which he might feign or which he might actually accomplish. He had at times complained of hay fever, which brought inflamed eyes and running nose with frequent sneezing and the symptoms were beginning again. Unknown to the boy, I had made arrangements for

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him to go the next day with his nurse to a country place with a good trout stream. When the next visit was due he did not come, and the nurse telephoned that "the boy's stomach is upset." I went to him, found him in bed, refusing food, only an orange for breakfast. He appeared very dull and sleepy, temperature of 101°. There were some rales in the right lung. The nurse was out, boy was alone.

"Wake up," I said, "I had expected to send you away today."

He opened his eyes. "Well, the sooner, the better; where am I going?"

I explained.

He lost interest. "To the country? Nothing to do there, who wants to fish? I don't." His eyes closed again, the nurse returned. I went into the adjoining room to watch. The nurse stood by the bedside. "I thought you would be up and dressed; how can we make the 2:15 train out of town?" No answer from the boy, and when the nurse moved him, no response. "Well, you have suddenly turned into a boy of wood. What is it you do not like?" No answer from the boy, but he heard the footsteps of the retreating nurse, opened his eyes and made all manner of faces at him—putting out his tongue, thumb to his nose.

That muscle movement afforded some satisfaction; that was the moment to get an answer. "Get up now and dress, I am going to take you to a

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very nice place where you will be taken care of, lots of good things to eat, and you will soon feel fine." The answer came promptly, "What good will it do?" "Well, I am going to try you and see what good it will do." He was up in a minute, and in an hour was comfortably lying in a dainty white bed in a pretty private room of a hospital, a sweet-faced nurse smiling at him. "Gee, I wish mother could see me now, she never believes me when I tell her I am sick." Wise mother, she knew him. He was not sick now, although his temperature had risen to 103. The next morning it was normal and remained so, but he was being treated for pneumonia, the rales continued. He smiled at me. "I have a nice nurse," he said. Just then a fire engine went clanging down the street, he sprang up and watched it. The next day he asked for fruit, and magazines, watched the fire engines, employed his muscles in throwing newspapers, and everything throwable, in the corner. Looked very happy and contented, no temperature, but rales continued for two weeks. The doctor jokingly said, "See if you can dry up those rales as quickly as you dropped his temperature." I answered, "I will," and then said to the boy, "Just as soon as you are well I am going to take you to Atlantic City." He beamed. "I have never been there and always wanted to go. Now I have something to get well for." The next day the doctor telephoned—"I do not know how that

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boy has managed it, but the rales have all cleared up, there is no sound of them. You could take him away tomorrow if you want to." He was pretty weak from the confinement, and as soon as the auto started he began sneezing, blowing his nose, with very red eyes. It was a day's ride, and an hour before the end of it his "hay fever" stopped. The next morning he told me a genuine dream:

"I was fishing with father. We came to a mountain, went down the mountain in an automobile with a lake full of muskrats. They came towards me, I tried to get away from them, they chased after me, I hit them with my hands. I felt one of the horrible things against my face—ugh, it was so cold and wet."

In "fishing with father" the boy identified himself with his father, and when he comes to difficulties (mountain) he is not able to overcome them. Father has much money to spend and the boy's craving for money shows how weak he is. He gets in trouble (the lake) and is pursued by low-bred wishes (muskrats). They pursue him and he feels the horror against his hand—in self-abuse—and against his face—his cheek and dishonesty. The muskrats symbolize the low form of life he descended to in trying to get away and going so fast. The muskrats were very helpful to him, when temptations came we reminded him of the muskrats chasing him. He agreed that he did

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feel that he was being chased by something and felt that he would like to get as far away as possible. The low-bred thoughts in the form of muskrats made a deeper impression than any previous pictures from his unconscious. He gradually saw that to get away from them he would have to do some higher thinking, and concluded to go to school and behave himself as other boys, so that he could fill a superior position when he began to work. He often begged to be allowed to begin working for his living—the romantic dream of youth, and the boy began to see that the way to get away from childhood was not by running but by letting time leave it behind. He was not anxious to go to school but saw it as a necessity.

We selected a large school with plenty of space to roam in and he began quite full of enthusiasm. Daily letters showed he was struggling with homesickness, and the difficulty he was having in adjusting himself to the rules and regulations of school discipline. His letters were full of wants, mostly for money, and praises of the school. Some letters were written in a very regular hand, others very scrawling and unformed, showing exactly how his moods changed, from wild and restless to more comfortable. He rode every day for two hours, which was a great help, he groomed his horse and was in constant motion, but wrestled so much with his room-mate that he had to room alone. There were no dreams. He began to feel

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tired of his school, complained that he was out of everything as he was not heavy enough for athletics. Just then the wave of influenza passed over the country. A few boys in the school of nearly five hundred had it. The school was closed, most of the boys went home, the boy's father concluded to leave him at school and wrote him rather a severe letter for not controlling his restlessness. He wrote me and said, "Had a letter from Dad which nearly knocked me out." The next morning a telegram from the school announced: "J. has a mild case of Influenza." A visit to the school showed a temperature of 103. The various members of his family were advised to send telegrams and letters of sympathy to him. I wanted to watch the effect on him. His temperature fell to 101 and then to normal two days from the receipt of the telegrams. After the holidays, which were spent with his family, he lost the hardy colour in his face. Whether it was the Southern climate of his home, or being too close to mother, which aroused his unconscious baby desire, I was not sure. A rosy-faced boy had said good-bye, and a pale-faced boy returned. Riding was not allowed by the school authorities in January and February, as they feared his horse might slip and fall on the ice. The boy wrote that many boys were leaving and he wanted to go too, that the school was too large, he was not popular with the boys, no one noticed him. His type of muscle

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craving was not shared by the other boys, they did not want to be forever wrestling, twisting and climbing. He began to criticize the school, but most of the boys were loyal to it.

I decided to remove him to a smaller school where he would have more personal supervision and the energy escaping through his muscle-play would have to be put in his school work. He was so much improved I knew the running away had stopped, and while the confinement of the small school would be hard for him at first, he needed it. When I told him he could change schools he was delighted, but after a week at the smaller school he was again ill, and had to be sent to a hospital for a certain form of indigestion. He begged to be allowed to work, he could never go back to that school. It took three weeks to get him into shape to go back to school again. In this struggle the following dream was of great assistance: "*I was floating through the air, every time I landed I came down very easily and was not hurt any, then I would rise again and fly through space and down I would come to earth but was never hurt.*" His unconscious told me that we had better make the terra firma more attractive so he would stay on it. The next vacation he spent with only one parent who was instructed to let the boy go day and night without any guidance, just to see what he would do. I felt very positive that the boy had had enough analysis to be very sane and mod-

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erate. He had talked so calmly and sensibly as only a very well-balanced mind could do, I was sure he could be trusted for ten days.

He returned from that vacation with a new look on his face, a look of peace, all smiles. The drawn features, drooping, sensitive mouth had disappeared, he was still a lively, mischievous boy, but only normally so. Track work used his muscles, but his energy had found a new outlet. He had discovered that girls are very pretty and remarkable creatures and that dancing is a delightful pastime. The life he was running to find, like the bluebird, was right beside him.

The muscle erotic is a case where the mating or reproductive function has not developed out of its presexual stage, and where it is still contained in the infantile form of motor impulses. It is not a matter of wilful repression of developed sexuality in the muscles, but a stop in the development of the vital energy on its way to the sexual function.

CHAPTER XI

THE TYRANT CHILD

IF a wild, untrained animal were suddenly endowed with an intellect, he would possess reasoning power, and, as he is governed by fear, would think something like this: "If I make a great noise, howl and roar, every one either will be afraid of me and run away and I will get what I want, or they will stay and get me what I want." If time and opportunity have afforded this animal an education, which, as the etymology of the word implies, has drawn out and unfolded the powers of the mind by imparting knowledge and by orderly arrangement of the ideas introduced, he will then realize that, sometimes at least, even when he howls and roars he does not get what he wants. A superior force can frequently make it very uncomfortable for him.

A child follows much the same line of reasoning, when his wants are not supplied, and at a very early age his instinct untamed by an unfolded intellect sends forth the cry for what he wants. As he grows and his experience accumulates, he learns that certain wants are forbidden and will not be supplied. If he has an over-indulgent friend or relative who relaxes disci-

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pline, if illness forces the parents to become indulgent, or if he sees another child having the forbidden want supplied, then the little human animal will use his reasoning power to create the condition which will necessitate the supplying of the forbidden want. He may either feign or prolong illness, coax the indulgent relative, or he may learn from another child his method of attaining success.

This means of obtaining satisfaction of the desire for power is not entirely confined to children. The adult invalid is too often a child of larger growth, the convenient headache, fatigue or various aches and pains, though unconsciously used, are often a defence against unpleasant demands. Both tyrannical child and invalid adopt a certain line of action, in order to become master of the situation. They frequently look upon themselves as victims, because the tyranny which uses weakness as a *means* never can find it satisfying as a *condition*. Sometimes the child is fully aware that the tyrannical act is used as a defence or compensation. "I will make her cry for it," I heard a fifteen-year-old girl say, when her apparently very firm and wise mother insisted upon more modest dress and sensible heels. The girl had found that, by showing resentment, by living apart from the family circle during the day and not speaking, she could make her mother suffer and even cause her to shed tears.

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THE HAND OF THE TYRANT

Another case of tyranny in an eleven-year-old girl managing her mother was a girl with an apparently paralysed left hand, which she refused to use. She was an only child, fat, over-grown and indolent. Her father was a working-man. Her mother had indulged the girl in every possible way, until she was very weak in character. She dressed and undressed her daughter, arranged her hair and cooked all meals to suit her special taste. At ten years of age the doctors had treated her for a cold and advised the removal of adenoids and tonsils. The operation was performed in a hospital, and the girl spent the following night there. It was the first time she had ever suffered pain or met a situation where she was not "babied" by the indulgent mother. After the operation the doctors and nurses did not notice anything unusual about the patient, and the patient declared after the operation the nurse had "walked" her to the bathroom. But when the mother came in the afternoon to take the girl home, it was found she did not move her left side. Arm and leg seemed paralysed. The patient was moved home after a few days, and the left foot and leg soon regained normal activity. The arm also was moved freely but not the hand. She doubled up her left elbow, and kept the folded

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hand on her chest, the fingers tightly closed. As she talked with me, she laid the closed left hand in her lap, pulled open the fingers, caressing them, and playing with them as if with a doll. I took her mind off her hand and engaged her in conversation about a circus, describing the trained animals. As she became interested, she opened and moved her left hand. It looked relaxed and natural. At other times it looked rigid and strained.

At the fourth visit I gave her a box of building blocks, formed so as to be dove-tailed together and requiring two strong hands to unite them. I first built a bridge with them. Then I suddenly remembered an important letter I had to write, and left her seated with the blocks on the floor in the farther corner of the room. She worked with one hand for a while, but, as she became more interested, the left hand opened and worked with the right. I called her attention to this fact and spoke in flattering terms. "Yes," she said, "sometimes it opens, but I have to move it three times, like this." She made a pawing motion. I took the left hand in mine. Instantly it closed, or she closed it, and could not be induced to open it again. I could not possibly pry her fingers open, without using such force as to break them. They seemed made of iron.

Opposition arouses opposition but does not remove its cause, so we must work to arouse the

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desire in the patient. This girl was fond of playing cook. She was told how to cook her father's supper consisting of fried eggs and mashed potatoes. She was very fond of her father and very anxious to prepare his supper, but she needed two hands to peel and mash the potatoes and break the eggs for frying. The mother was instructed to keep out of the kitchen, but to peep in occasionally and see what was happening. The girl was using both hands in peeling and mashing the potatoes and in cooking the eggs, although the left one, from not being used as much as the right one, was working awkwardly and weakly. She became quite excited at this first cooking adventure, and ordered her mother to set the table, but cut the bread and put the finishing touches on the meal herself. When she cooked or did anything else for her father, she used her two hands, but would never do so for her mother, refusing to make her bed, dust the furniture or dress herself. She thus showed a strong father complex, a topic which is discussed in another chapter.

Most interesting were the unconscious thoughts brought out in the analysis. In her dreams she was a princess and in her left hand she held a beautiful golden sceptre such as she had seen in a moving picture; or she was a teacher in school, holding a pointer in her left hand and telling the class that when she moved the pointer, they were

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to change from one side of the room to the other, all excepting the history class, which must sit still. This was interpreted to mean that she did not want the course of her own personal history to change. Unconsciously she wanted to reserve her left hand to command others and point out what they were to do, but not to do anything with herself.

After a few months of analysis a new environment was selected with a cousin living in the country among the mountains, where there was rough, uneven walking, and where mountain climbing sometimes needed the use of two hands. In the unconscious thoughts brought out in the analysis, the girl had seen that she must conquer her desire to be wilful and babyish, which she evidently was in using her left hand to tyrannize over her mother, and then her left hand would want to work with her right. She went to the mountains, unaccompanied on the train and full of good resolutions to try her best to grow up and be a fine young woman of whom her father would be proud. She remained there five months, using both her hands all the time (the left improving in efficiency even to the extent of allowing her to row a boat), but when she returned to her mother and former playmates, the old temptations reappeared, partly, in her mother's treatment, partly in the shut-in conditions surrounding a child in her own home. A little more help from

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further analysis was needed to start this girl again in different habits of thought, after which she finally abandoned her wish to be continually a child.

ILLNESS AS TYRANNY

The wish to tyrannize is often an unconscious one. Nervous invalids usually think they would give or do anything to be well, but they really want health to come from the outside rather than from within themselves. Frequently a certain amount of self-sacrifice is needed to regain health, as indeed health and happiness come through the sacrifice which self-control requires. A recent issue of a medical magazine contains an article entitled "Self-Denial is Rare!" Who has not, after an illness, felt a certain disappointment in leaving the sick room, where one has received visitors and had meals on a dainty tray, and in joining the family group where one does not receive special attention? "The average human being does not want to live hygienically!" exclaims the editor, and he backs up his assertion with the following taken from a physician's notes: "Once we published an account of a case of diabetes we had treated with some success. A distinguished army officer read it and as a consequence called upon us. We began to explain the regimen necessary, when he interrupted to say: 'I don't want

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any diet. I want you to give me a treatment that will allow me to eat anything I want in any quantity!' We resigned.

"Mr. Man doesn't want to stop drinking or smoking or working or playing too much. What he wants of us is the means to keep on as he has been living. Madam does not relish our advice to cut down her bridge, loosen her corsets and quit gorging. She wants medicine to restore her youth, take off her fat, and enable her to keep it up until she has had enough.

"They all come to us, not for reform, but to be enabled to go on sinning."

In such cases it is putting it crudely merely to say that human nature is selfish, living only for its own gratifications. That way of saying it does not bring about the results of changing the selfishness. It is an everyday experience that our acts are not on a level with our reasoning. Hence we are not fully adapted to the conditions of life. We do not suspect that we have not relinquished certain childish reactions to life, that we are carrying in the background certain infantile illusions, of which we are conscious only when we catch fleeting thoughts of unfulfilled wishes; and we seek relief from our lack of adaptation to our surroundings, by games and self-indulgence, playing the tyrant with ourselves, by living as far as possible without restrictions or rules.

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REGRESSION

In psychoanalytic treatment a patient learns to observe the fleeting thoughts, whether in phantasies of the day or in those of the night which we call dreams. In these thoughts we get glimpses of the unconscious which contains the cause of the lack of adaptation. With the libido theory we can easily explain the tyrannical character of the wish of the patient with the paralysed hand. Just at the age when the child had begun definitely to decide on certain actions upon which to direct her libido, her mother interfered. As a child at the seashore in attempting to fill its pail with sand is sometimes interfered with by mother or nurse, who hovers over the child and cannot let it act itself, so the mother of this patient foresaw each childish purpose and in more senses than one, always filled her sand pail for her, time and again driving back the increasing libido until it flowed back into its infantile paths. This causes what is known as a *regression of the libido*.

Of course the mother herself was still partly or wholly living in her own childhood in making a doll out of her child. By treating the girl as an infant the mother prolonged her own sense of power to the mental injury of the girl. We may say that the wish to tyrannize arises from the regression of the libido to infantile paths and that because of such regression the mode of adapta-

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tion to life will be infantile. On this plan the individual expects to find in the world of external reality the same friendly reception from every one as from its parents, and to obtain with no trouble an easy success. When an obstacle is encountered such an individual shrinks back rather than pushes ahead to overcome, and this attitude is generally caused by the child within the individual making up its mind to let the parent go on and fill its sand pail. In this simile the sand pail is the world work demanded of the child and now the child virtually says to the world which it finds in the place of its mother: "All right, you insisted on filling my sand pail for me when I wanted to do it myself. Now you want me to do it, you can go on filling it yourself and you'll get a disappointment equal to mine when you wouldn't let me." It makes no difference with such people that the world is not the mother, the child behaves to both the same, unconsciously, because its disposition toward things not itself was crystallized in early life. The process of gradual spiritual weaning from the home, represented by the mother, should be begun even before the first sand pail and shovel, or the mother-infant attitude will be maintained in spite of any conscious desire that may later come to terminate it. No matter how strong the conscious wish, the unconscious is stronger simply because unknown.

If possible, the obstacles in the way of the child

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are removed by him with childish methods. "I will kill you," says the small boy when you interfere with his pleasure. The emperor Nero furnishes a colossal example of this infantile method of control of surroundings. His libido was blocked and regressed, due to the managing and dictatorial tendencies of his mother, until it reached the primitive condition of a savage with unlimited cruelty, in which he murdered his own mother. Nero solved his problems in an infantile manner. Not from his own efforts but from the efforts of his ambitious mother came his wish to be an emperor. Completely astray as to his moral qualities he never realized his own weakness. When he wanted to enjoy a bonfire he burned a city.

INSUBORDINATION

Insubordination of children becomes permanent by continuous restriction and obstinacy of parents. The insubordinate child is inwardly asking for training and guidance. He is craving to be understood. Punishments and corrections, instead of helping him, have the effect of hemming in his stream of life. With all the power he owns he revolts against that treatment and, in effect, he says, "Show me the way by encouragement, by love and sympathy; let me know only when I do right." That is what the farmer does when in cultivating his plants he loosens the soil for the

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life-giving air and rain to reach the vital parts of their being—their roots. Like the roots of the plants which grow only in the dark, our unconscious needs a special treatment and it is only through analysis that the roots of the soul can be examined and their special needs learned.

The incorrigible child is never understood, and, as this lack of understanding produces a very serious lack of adjustment between himself and his surroundings, he gradually loses all confidence in them. He first loses confidence in his father, and thereafter will treat all men as if they merited no more confidence than his father. This maladjustment of the child to his surroundings is actually the fault of the parents only, and is due to the fact that he is rewarded for *being incorrigible*. For this he is given the only reward that a child desires, which is the personal attention of the other people. Only when he is naughty is his personality considered. Only if he is sick does he get attention. This is specially true of the youngest child. By laziness also, and by opposition to things that are asked of him he can obtain power over people to the extent of forcing them to consider and take an interest in him.

It is indispensable, although most uncommon, for parents to know the child's reactions to his surroundings, particularly to authority. In the kind of investigations pursued in psychoanalysis we discover more and more every day the danger

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of sending *home* a child we may have taken out of his home and cured. We have succeeded in freeing his libido so that health returns through a change of attitude toward life sufficiently to meet its normal demands. If we send such a child *home*, we send him into the same conditions which caused his illness, conditions due only to the actions of the family. Of course the parents do not realize, any more than the child, the necessity which confronts adults of a complete change in attitude toward the world, from the infant attitude, to the adult attitude, without which he will through physical growth cease to be a child but through lack of spiritual growth he will never completely become an adult.

The young child does not yet suffer from his inability to cross the bridge into manhood in the same way and to the same degree that adults suffer from their infantile reactions to life, when they expect the same sympathetic understanding from the world that they received from their parents. On the contrary, the child is still in the happy state where he can put all the blame on adults and what seems to him their foolish ideas. The incorrigible child plays a certain proud part among his comrades and feels himself a hero, just because of his improper attitude of laziness and impudence in his own little world. Lazy children want to be at the top without any effort of climbing, and feel no need to abandon their own ways.

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The neurotic adult, however, does see the necessity of abandoning or relinquishing his old pleasures, but he is usually unable to do so without aid. Rather than work, the young patient would keep his habits and his dreams of being a hero, and he feels that advice and correction are the hardships of fate.

PARENTS AS SIGNBOARDS

After the analysis the adolescent's unconscious is laid bare before him. He sees what an unlovely personality his is, what truly disgusting ideals are making him feel like a hero. In the past the boy has admired his father and wished to imitate him. Outwardly he has tried to imitate him in detail, or has envied him, when seeing what appears to the child to be the freedom of action and absolute right to the mother. The father takes her away for trips and leaves the child at home. He exacts proper conduct of the child which he does not maintain himself, just as the signboard on the road points the way for other people but does not have to go itself. The realization of the great difference between himself and his father, not merely in physical strength but in power of every kind weighs heavily upon him. "I am immersed in deep darkness," says the child, "my father is standing way up like a bright light, so far above me I see no way to reach him except through mother." It frequently happens that the boy's

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longing to appropriate his mother fills him with jealousy of his father, or he condemns her for coldness when she does not devote herself exclusively to him. He longs for a mother who will lift him up and push him on to overcome the obstacles. When the boy finds that his fight for the possession of the mother and his imitation of the brilliant qualities of his father remain without results, he seeks in his own phantasies the feeling of power and a sense of his value. If he is a lazy boy he can become a clown of the school and thus can transform his weakness into power.

STRENGTH OF WEAKNESS

Through analysis the boy recognizes the reasons for wishing to transform his weakness into power. He also recognizes that in work he has a new source from which to derive satisfaction. The analyst must temper the wind to the shorn lamb, and learn how strong a pressure is necessary to free the blocked libido and how much of it the child can stand at once. The child who uses his weakness as a source of power does so by coaxing his parents. This indirect means of overcoming parental opposition must be conquered by the analyst in arousing new motives, as the parents who have allowed themselves to be coaxed have shown that they are themselves un-

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able to create the proper incentive in their children. A child must not be allowed to conquer by his methods of weakness, a victory which all parents know is unfortunate for both conqueror and conquered. The victory of weakness increases, paradoxically enough, the strength of the weakness. It puts a premium on weakness itself, for through weakness the individual exerts a strong power over the persons of his environment. But we have not realized until today that the child adopts that method only because the natural way has been obstructed at some time during its growth. Therefore, a new education must take place so that the neurotic child can resume the original line of development at the point where it was arrested. Without this new style of education he can never break his old habits. It is exceedingly difficult for the child to begin this reconstruction and for parents not to spoil the whole fabric of the past.

Frequently a child is called incorrigible because he refuses to meet demands which are really not necessary, and refuses to avoid doing that which is useless for parents to forbid merely to gratify their sense of power. Frequently parents forbid when there is no sense in forbidding. Natural freedom of movement is inhibited by such a procedure, and rational action is obstructed by the parents' fanciful will. By such means dangerous, destructive elements are introduced into the

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child's psyche, against which the instinct for self-defence has to revolt. We may call such a child tyrannical, but who are the real tyrants? Children often know better than adults what they need, while by an abrupt and injudicious interference, their course of education and development, prescribed by their own nature, is disturbed. That does not mean to say that one should yield to them in every way; it only means that we should be cautious and parsimonious in correcting them. There are times when we must be unyielding. The child recognizes the undisciplined will of adults, not only in the unnecessary prohibitions but also in the unjustified permissions. As a matter of fact, adults, through capriciousness and laziness, yield to their own unjustified inclinations in that they prefer what is pleasant, but sternly reprove their children for doing the same thing. Human beings in their intellectual development have, on the one hand, a fear for the requirements of life; on the other, they are forced to fight for their own preservation and that of the race. The child tries to maintain itself by its own methods which are very inappropriate, being a mixture of childish inexperience and of good and bad manners, copied from adults. So in his neurotic formula of reaction the child adopts a *modus vivendi* which is more or less of a compromise between his love for parents, brothers and sisters, and the aggressive and de-

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fensive fight carried through for his own existence.

FATHER AS MODEL

As an illustration of the difficulties a child meets with in the home surroundings, I will describe the case of a fourteen-year-old boy having an attractive personality and the usual intellectual endowment. He had grown up under circumstances judged favourable by the world of current opinion. His father was an energetic and intelligent man with a successful business career, the mother soft and amiable. Both have manifold interests and are highly gifted. The great proficiency of the father, as very frequently happens, was united with a very high opinion of himself, occasionally with a want of consideration, and at such times he felt himself very superior, but the self-confidence had not such a sound foundation as appeared on the surface and covered a clever uncertainty. The mother was absolutely submissive to his intelligence and decision, but a certain sadness in her eyes betrayed a wish to rebel if she only dared to do so.

The son born of these parents grew up among the older brothers and sisters, sometimes with much petting. This the father saw, but considered it a weakening influence and used too strict and harsh measures as an antidote. Very early demands were made upon the child which could

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hardly be answered by any child of his age. Since the boy, as every boy does, wanted to be similar to the father, he tried as far as possible to meet his expectations, but they were above the boy's power. He tried to show ability by using the same means he saw his father use, being exceedingly neat and well-groomed, wearing well-made clothes and imitating his father's manners. The attempts were naturally very poor, as he could not yet do the things which were possible for his father. Continual failures discouraged the boy. He worried about them. Instead of quietly directing the boy's attention to his errors and educating him gradually to his own individuality, the father, owing to his own despotic tendencies caused by his superficial thinking, recognized the boy's efforts as mere silliness and became angry, blaming the son, but puffed himself up as being a model and very superior,—whereupon the boy redoubled his efforts to be the same as the father. He was told it was up to him to become this very perfect boy his father wished. His mother apparently agreed with his father so even with her the boy had had no opportunity quietly to develop his own personality and natural tendencies.

We are not surprised to see this boy failing more and more in school, although he is diligent and not without mental endowment. In the school he reacts in the same way as at home. He works not because it is his duty, because he wants to be

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instructed and because he is anxious to increase his knowledge and thereby gain greater power and more pleasure in life, but his entire aim is to acquire qualities like his father's and to create the impression that he is shrewd, energetic, intelligent and efficient. He constantly feels that he will not be able to succeed. Naturally, he uses his powers at school as he does at home, and with the same unsatisfactory results. The more he follows this inefficient method the more he arouses dissatisfaction in others. Gradually he loses all courage. Complaint after complaint comes from school; he fails in his examinations, is not promoted, and the familiar "school misery" is the final result.

In cases such as this both teachers and parents are confronted with a serious problem, which would be solved if the parents and teachers were interested enough to learn the child's formula of reaction. In this case the reaction formula is that he is using his abilities only for a game of imitation. His natural gifts do not become apparent, and so subject to intelligent cultivation, because he has been scolded and punished. He has never been educated in such a way as to "lead forth" the appropriate use of his own particular qualities. For the requirements imposed upon him individually he feels only fear, being inwardly convinced that he cannot meet them, which indeed he really cannot, because they are misfit

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requirements. They are as unreasonable as would be the use of a race horse to pull a truck, or a dray horse to run in a race.

As a concrete example of the impossible demands made upon children we might take the propounding, quite common among parents, of questions or mathematical problems with a view to "testing" the child. These questions and problems are deterrent not alone because of their inherent difficulty. Sometimes they are essentially quite simple but contain a verbal catch, designed to trip up the child and lead him to make a mistake which it is quite likely his inexperience of the world will prevent him from seeing. Sometimes they are asked with the conscious purpose of making the child uncomfortable but in all these instances these questions are impossible because they are not real questions implying an ability on the part of the child to answer them. Indeed the child at once sees in most instances that they *imply* an *inability* on his part to answer them, and he instinctively feels that the adult asking them is gaining some sort of satisfaction from his discomfort. If parents or teachers would but consider how extraordinary, not to say uncanny, a full adult response to some of these questions would appear to them, they would at once see the unreasonableness of such questions, and would realize that the asking of them is a thoughtless act on their part, for it is frequently a situation

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unnecessarily created by the adult to show his superiority to the child.

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A psychoanalysis shows the cause of the boy's reaction to this kind of demand, but it expects the parents' co-operation in overcoming anxiety on the part of the child. This is accomplished largely by removing the obstructions which block the life stream so that the feeling of inferiority disappears, to be replaced by confidence. Then only will the child's energy be utilized in his work, in fulfilling his duty and in complying with life's demands. Adults seek many ways of compensating for, or setting up a defence against, this feeling of inferiority. They magnify whatever success they may have had and refuse to accept criticism for their deficiencies; they become sensitive and touchy.

Here lies one of the greatest difficulties of education, whether domestic or academic. The nervous child is by disposition sensitive and touchy. He has an especially keen discernment for all sorts of things, a very fine discriminative sense. Things seem different to him when they seem the same to others not so sensitive. And he has a very keen eye for the weak spots of his teachers and parents. Such a child with so sensitive a nature is like a very delicate scientific instrument

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of precision, and is really designed for very high uses. In every nervous child lies the germ of a nature finer than that of the ordinary healthy individual. He is looking always for other humans finely enough constituted to give him directions or example to follow, for men and women to whom he may transfer entirely his ideal, his unconscious aim. Children are very quick to perceive whether the teachers and parents are serving their own interests or the children's. Since parents are not more perfect than other human beings, they may, with the very best intentions, be deceived about their innermost motives and not realize how much of their own egotism is finding satisfaction in their relations with their children.

It is very important for those who have the care and training of nervous children or of adults to have a thorough, analytic self-knowledge, because without it, the children's complexes are brought to life by the complexes of the adults having charge of them. This constant resuscitation of unhappy feelings renders almost impossible a completely satisfactory work on the part of the analyst. Therefore, any special training directed by analysis must aim with the greatest patience to represent the demands of life in a most attractive form without annoyance or hatred. From the psychoanalytic point of view, laziness, disobedience, silliness and other childish traits are not

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considered punishable faults. They are not the actions of personal offence or revenge on the part of a vulgar soul. The analyst asks why a human being behaves in this or that unsuitable way, what he expects to gain by it, what are the unconscious wishes at the basis of the distorted form in which conscious wishes are expressed, in other words, what is the reaction formula which is hiding behind the overt actions. The wild and erroneous statements of children are to be understood then as symptoms. The trials of many parents would be greatly lessened if they could be made to understand this very important fact, and that every capricious and silly act of a child may have as an underlying cause a complex which psychoanalytic investigation can remove. Every child has in him a something which wants to grow. If it is not allowed to grow at all, or if it is not developed in a balanced way, it will break out in innumerable other ways, the child's character will be deformed, and will be dwarfed in the very characteristics where it ought to have its fullest growth.

CHAPTER XII

TEACHING OF RIGHT AND WRONG

"Understanding is a wellspring of life to him who hath it."
—PROVERBS

THIS difficult question of guiding the childish mind through the mazes of temptation will be less problematical if in teaching our children we are not too much led by our own whims, prejudices or nerves, if we do not think superficially only and so accept the ideas of right and wrong as taught us by our parents. We should, on the contrary, understand the law of cause and effect, as revealed by the constant urge from the conflict of the conscious and unconscious. To the undeveloped mind "I want it" is a sufficient reason for getting it, without any sense of justice or of law and order.

This difference between the child and the adult mind is quite clear to the adult, but to children whose universal infantile experience has been to cry for a thing until they get it, or exhaust themselves with crying, the discrepancy between "I want it" and "I have it" is so great that it is unendurable, and all children who have a desire for anything, are abnormal if they do not cry or fight till they either do not want it or get it. This fact enables us to divide children into two

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classes: (1) those who struggle, with or without crying, and, (2) those who do not struggle or cry. Parents think the second class is the better and indeed it is the easier to live with. But we find that really it is the worse, because we have learned that while the children of the first type are concerned with their relations with the external world, those of the second withdraw from the world into themselves, and at a very early age, a process which, if continued, is most detrimental.

So that when the practical question comes up in a direct conflict between the will of the parent and that of either the child or any other dependent, there is great need for care in the adjustment, or the child and parent will tend to become separated, not as they should be, in good feeling, but with bad feeling in their hearts.

Shall the man who has worked all day and earned his wages give to the one who, although endowed by nature with equal power, has spent the day in idle phantasies? Or shall the "I want it" of the mind that is not built out, not broadened and not strengthened by education both from books and experience, demand the same as he who has put forth all his efforts in the struggle to acquire an education for more power to express his energy? Would that be just? "I want it because I want it" is the child's unreasoning demand which must be met in early life with a sense of justice on the part of both parent and child.

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When a host of admirers stand ready to supply the slightest want until the child is overwhelmed, what wonder that he throws everything aside in a burst of impatience and finds interest in some simple thing. I watched a nine months' baby neglect entirely the store toys and play a long time with a china egg which he had found.

A young child has a keen sense of justice and lively responsiveness. A smile on your face brings a smile on his; and calling forth a smile on his face before giving toys is a wise precaution against his crying for what he wants. He will soon learn to make sounds to attract your attention and smile in expectation. "You will give that child everything she wants, she will be spoiled," said a dyspeptic relative. "If I were so stupid as to wait until my baby cried for what she wants before giving it to her, or to give her something to silence her because she was crying she would indeed be spoiled," answered the calm young mother. It is only just to the child to ask for his smile; it is all he has to give for the pleasure and care from you, but it means so much in later years, for the happy smile is the first freeing of the creative emotions from the child-soul and should be followed by an impulse of energy. Careful observation of the child shows that a sudden movement or spring usually follows a baby's smile, demonstrating the release of energy that follows the happy emotion (which is literally the moving

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out of life). Try the experiment of attracting the child to smiles and watch the sudden movement following the smile. If the "I want it" of the child must be denied, do not leave a vacuum where the wish was, but give your sympathy or some other substitute so that by distraction the child's mind may be led away from the wish. It should not be repressed (wanted just the same but denied by force or superior power of authority) but should be replaced by other interests. Above all things, do not be too lazy to think whether or not the reason for denial is necessary, for then the child is very quick to see through your mistake and a seed is sown for future trouble in the form of nervous disorders, negative opinions and actions, and dyspeptic relatives for the next generation. And do not say "no," and afterwards "yes."

With what stolid indifference we pass by the teaching of the Christian dogma in the Old and New Testaments. For countless generations the lawmakers and teachers gave most earnest thought, prayed and yearned, over the right guiding of the human race. Laws were fashioned which they believed would light the steps of their children and children's children to endless generations, yet we scarcely read them over. Creeds of the past thousands of years have been carefully preserved, for to some men they brought peace, self-mastery and power, which promoted

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life. Should we not go a little more slowly and examine them before we so freely express our notions of right and wrong? This is the beginning of wisdom for the child, with respect for authority and obedience to law. Respect for law and obedience to authority show a mind strengthened and well-balanced by a favourable environment (not weakened and suffering from oppression and fear of might) and are the foundation stones of our homes, of society, of our country and of peace. It is only through law and order that we can enjoy peace. Resistance to authority shows a mind weakened by the crushing weight of unwise authority and leads to lawlessness and a lawless life. A lawless country is doomed.

Like his body, a child's life is at first very weak and can express only a few movements either of muscles or of emotional feeling; but as the mind grows the body grows. Intelligence is followed by the independent action of the body. The history of the child and human life is the history of the race. As the race learned that what was wrong was any form of destruction which would ultimately destroy life, so the child must be taught to respect life. In ancient times it was believed that in order to preserve life, life must be given, that the old life must die for the new one to live, as we are told in the Bible "he that loseth his life shall find it," and we have accepted that meaning to be a death unto sin and birth into

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righteousness, as a symbolic act in the rite of baptism. "Except ye be born again ye cannot enter the Kingdom of Heaven." In this sense the former self must be sacrificed to the new. In the teaching of the Ten Commandments on two tables of stone the race was clearly told the rules for right and wrong doing. The first five commandments on the table of stone tell us what we must do, they are devoted to the worship of the creative spirit of life, which we call God, to respect and reverence for laws preserving life. In the last five any kind of destruction is forbidden.

VI. "Thou shalt not kill" forbids direct destruction of life and human life is not specified.

VII. "Thou shalt not steal" forbids destruction in the command for protection of property.

VIII. "Thou shalt not commit adultery" forbids destruction of love without which there cannot be life.

IX. Forbids destruction of honour, and

X. Forbids covetousness which brings greed, envy and the group of destructive emotions.

The subsequent chapters in Exodus tell of the stern necessity of justice, "an eye for an eye," and the absolute demand for reparation. "If a man steals an ox and kills or sells it he shall restore five oxen."

After the race had developed from the Mosaic law through many hundred years, further instruction was given in the wisdom of King Solo-

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mon. He gave the same admonitions to respect authority, warning against temptations, telling always of the great need of wisdom, teaching the moral virtues and their contrary vices, and the value of self-control. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." These laws expressed in the Old Testament are the foundations of civilization. How wonderful that in the few lines of the last five commandments is condensed the entire question of sin, which is destruction in any form.

It has been argued that in spite of the original strong commands not to kill nor to destroy, since Biblical times there has always been war with its enormous destruction. If we look a little further, we see that war has never undermined the foundations of civilization, for peace and improvement of the race have always followed. War is comparable to a faulty superstructure on a firm and solid foundation, upon which the race, as soon as the lust and excitement have calmed down, again starts to rebuild. Then, further, should we not examine findings which in the medical world are also teaching and proving the necessity for truth? Science and religion have been thought to disagree and to have a different work to perform. But when we search for the etymology and original significance they seem to have a similar meaning. The teachings of laws to promote a just and

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peaceful life are found in other religions than the Christian.

A child absorbs much of his knowledge of right and wrong from his daily surroundings by copying the sayings and conduct of his elders. For instance, at a Sunday table several children were lunching together. They began an argument about some conduct in their school, blaming one of the absent schoolmates for starting some mischief. The argument became heated, when a little five-year-old girl who had been listening very quietly, said "Sh! sh! sh! my mother says you must always talk about nice things at the table." The mother did not remember giving such instruction in the little girl's presence, but the "little pitcher" was always filling up with her mother's wisdom and found this an appropriate occasion to pour out some of mother's teachings.

When investigating an untruthful child in an analysis, I found the mother, a woman of fine social standing, to be in her social life an inveterate teller of white lies. Not for the world would she have hurt any one's feelings, so she smiled at her hostesses or guests with sweet sayings, but in the family circle spoke of her annoyance. She had gushingly invited her niece and little grand niece to come and stay through the period of infantile paralysis, told her niece how delighted she would be to have her and little grandniece, how she loved babies, and how dear baby Susan was.

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But after the arrival of niece and grandniece, the hostess began confidentially to remark to her sister bridge players that baby Susan's toys were so disturbing, and baby Susan was never still, she was such a chatterbox. Madame's morning nap was always broken by the early rising of baby Susan. And, strange to say, this silly, selfish woman was sympathized with, and the niece and little grandniece were considered as very thoughtless and inconsiderate. The untruthful child has to learn of her mother's untruthfulness, but this knowledge can be adjusted by explanation of mamma's being too impulsive for her own good, and undertaking more than she can accomplish.

Untruthfulness is most frequently caused by fear and timidity, and by repression. If the child told the truth, he would be punished and threatened by the parent. This would inhibit and block the outflow of life in the child, a most dangerous thing because it frequently causes serious forms of nervous troubles, epilepsy, ties and functional disturbances. People who *demand* the truth from a child or inferior in a threatening voice deserve more contempt and punishment than the untruthful one. Truth can be elicited from a guilty child by sympathy more easily and exactly than it can be extracted by fear. No one is born truthful or honest. Parents and teachers often make it extremely difficult for a child to tell the truth, and when we have departed from our ignorant

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methods of punishment (with their cruel and barbarous ways of demanding the truth) there will be more truth and virtue in mankind.

A child's quick ear heard her mother tell her father a new hat had cost ten dollars and then tell a visitor that it had cost twenty dollars. The child said nothing, but the knowledge that her mother was a liar haunted her for years. And later she became very untruthful. She married, and after the birth of her first child, she was ill with a form of nervous trouble diagnosed as *Dementia Praecox*. In her analysis the question was always presenting itself in the unconscious. Why was her mother untruthful? Was every one untruthful? Was her father to blame? In her sleep she saw some one (herself) carrying on her head a figure of a woman (her mother and herself), a composite personality, wound up and swathed like a mummy, as she had seen Italian women carrying burdens on their heads, and so we discovered the cause of the dementia. The burden that was too heavy for her brain to carry was her mother's timidity and weakness or childishness of character, which had made her afraid to tell her neighbour the hat had cost only ten dollars, in the wish to appear as wealthy and powerful as the neighbour.

THE WISH IN LYING AND STEALING

An untruthful person has always something in the unconscious which he unconsciously wishes to

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hide. Such a person lacks a large enough outlet for his energy, the emotions are blocked by some restrictions and there occurs what we call a repression. As the cause of a repression is hidden from the consciousness, it follows that punishments, reformatories, religious advice, frequently increase the untruthfulness. It has been considered as a bad habit, as an indication of weakness of character, but it is not yet generally known that the remedy consists in a proper method of education through an analytic procedure and broadening of the person's life through larger interests. Likewise in kleptomania there are emotional complications. Always there is an unfulfilled wish in the unconscious, and frequently of such a character that the wish fulfillment is impossible. "The mechanism of kleptomania is as follows:

1. Relatively normal development with inclination to temporary regressions of libido to self-love or self-pity.

2. Patient reaches a stage in life where a particular effort would be needed in order to be adapted to the requirements of his existence.

3. He shrinks back from this necessity, because it seems to him to be too expensive, or to require a sacrifice of the infantile wish to have everything given to him by the all-providing mother principle.

4. He forgets (represses) the thought of this

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necessity of effort and turns his attentions, unconsciously to

5. Unconscious infantile and archaic wishes, which, fed by the libido that is not urged toward the difficult accomplishment, arise in place of the fulfilling of the task.

6. He tries to repress those wishes, but they break through and force him to

7. Steal. This only shows that the poor fellow must steal because he has such a psychological past.

8. He need not steal if he would return to his serious task''¹ and could find satisfaction in doing it. The spirit of rivalry and competition promotes growth.

It has already been explained that telling a person of a moral defect never cures him, it is only by having the mirror held before him in a psychoanalysis of the unconscious so that he sees there deformed, unethical wishes, or perhaps wishes which have been repressed and which should come to light for greater growth of character.

A group of individuals who lack continuity of purpose and show no capacity for continuous expenditure of effort in any one direction generally exhibit anomalies of character such as shiftlessness and even alcoholism. Their life "is one long contradiction between the apparent wealth of means and poverty of results." Also there are

¹ Quoted from letter of Dr. Jung to author.

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many weak characters who are led into criminal acts and who seem to lack the ordinary moral inhibitions. Perhaps they have been ethically defective from birth. Perhaps the moral consciousness is lacking because of poisonous moral atmosphere or of a starved body and soul in childhood. This group of psychopathic individuals is an enormous social problem, and the solution of these most difficult enigmas will come only when the importance of the nervous make-up of the individual is more appreciated.

Another difficulty which parents meet is in teaching children the value of money, and its right and wrong uses. In every life there is a craving and longing for something, an unsatisfied feeling which we try to appease in various ways, in food, in reading, in restless wandering, in patronizing soda fountains, in ice cream sundaes, in alcohol, in clothes, in short almost anything money will buy. It is this thing called life we are searching for, and working for the power to express ourselves causes many a person to become a spendthrift. Money is the easiest thing to spend; it promises quicker results, but as we are frequently spendthrifts of our energy in using it for unproductive efforts, these acts are comparable to a child's masturbation. It is verily a form of self-abuse, as for instance when we are "Jack of all trades but master of none." We play at learning in studying various subjects for a short time, or attempt

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several kinds of work and are not a success in any. It is akin to the child's play, but not to the work of the master.

The parents surrounded by luxury will find it quite impossible to teach their children economy. The parents may talk economy, and even practice economy in some self-denial, but the child is much too clever to be fooled by the parent's "bluff." In too many cases the parents need to learn the truth about themselves. The father who criticizes his son for unnecessary expenses and yet allows himself luxurious hotels in travelling, luxurious home surroundings and expensive clothes for his family, feels that he has a right to his own money and that similar extravagance would be unwise for his children; and he is quite right in thinking so. In allowing himself habits of waste and idleness he extends them to his children, but as his children learn more by imitation than precept they will not understand the parental reasoning.

The mother who dearly loves to go to "a nice quiet place" for a week's rest, holds out the same prospect to her children and expects them to feel the same delight. Poor, foolish little mother with her lack of reasoning power! Her children need activity and she needs rest, yet she sees no difference between her needs and her children's and is disappointed with their unsympathetic remarks. Likewise, the parents, more especially the

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mother, who has bought the children's clothes since their infancy, never try at the same time to teach their children values of material, but overrule the child's wish in selection until such a time comes in the adolescent years that nature is pushing the child away from its childhood, when there is often rebellion on the child's part. There is no more pitiful sight than to see the children's efforts in these adolescent years to free themselves from their childhood in attempts at self-assertion, independent opinions, desire for freedom and space to roam, while the parents hold fast to their children with no idea of helping them but only to restrict, threaten, punish and make things difficult and impossible until the child is driven to desperation and ends with criminal acts, or sinks back to the child condition the parent likes so much and therefore becomes "nervous," or, as in some cases, he has even been judged defective.

Underneath all the outward manifestations of effort to satisfy the hunger is the underlying craving for power. Mankind have not learned yet that they can attain it only by struggle and sustained effort. To teach our children, by example, habits of thrift and industry is more important than the college education. Always to hold out the helping hand in speaking words of encouragement for work well done will lead the young life on and up more than the rebukes and criticism so frequent in the home environment.

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GROWTH OF INDIVIDUALITY

Teaching of right and wrong can never be imparted in the form of lessons. The real teaching comes from the subtle suggestions of truth through the natural processes—directly through persons and things—of the environment. It is the truth of our complete being, of our personal relationship with the true centre of gravity of our life which our children absorb from us. This conduct of right living is attained in childhood by a daily life in a place where the truth of the spiritual world is felt as an unseen influence, and is not obscured by a crowd of necessities assuming artificial importance. More truth is gained by the child surrounded by uncomplaining adversity and hardship than by the one surrounded by luxury. By “uncomplaining adversity” I mean the person who does not blame his adversities and hardships to his surroundings but works to conquer and overcome them. The more spiritual truth we gain the more we have to give. But when a man adopts it as his profession to teach truth to others he should remember that a path is not made by the caprice of one individual. Instead of calling to the crowd to leave their path to follow his he had better first follow the path with them and live their life to learn their experiences, that he may teach from practice rather than theory.

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The parent who would give the end-results of his life to his children, hoping they will profit by his experience and begin their lives where his stops, is about as unreasonable as would be an athlete who expected his children to be born with their father's muscular development. Each child must start the lesson of life at the beginning. The scientist's or the millionaire's son has to be born as helpless and ignorant as the poorest child and each one must begin the struggle for the existence of his distinct individuality as against the individuality of his environment. It is a dual relationship of the child, with himself and the universe. The vital interest of the child is constantly enlarging in scope and intensity and the consciousness is spreading over a larger area. This expansion of the individuality has to be constantly maintained through the complex relationship of a life emerging from a prenatal existence into a world of separate being. The more perfect the harmony of this world through sympathy of unity and separateness, the more perfect becomes the growth of individuality. It is an evil hour when this inter-relationship is checked or interfered with. Therefore, life on its negative side has to maintain a separateness from all else, while, on the positive side, it maintains unity with the universe of life. In this unity lies the fulfillment of existence.

The mind as well as the body has its negative

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and positive aspects of separateness and unity. The dualism of consciousness in a child, as in an animal, consists of *what is* and *what is desired*, whereas in the adult, it changes to a conflict between what is and is desired and *what is and what should be desired*. What is desired dwells in the heart of the natural life which we share with animals and of which we are unconscious, but that which *should be desired* belongs to the life which is beyond and must be won.

The only discipline worth having is a natural one got by interest and habit. We require order and attention from children, and demand that higher discipline which is habitual and has become so by the operations of interest. Sincere endeavour and honesty of purpose can be relied upon only under conditions that favour their continuation. Force or compulsion of any kind, however necessary it may be, blunts honesty, dulls the zeal of the most whole-hearted efforts, and, if it comes with too much strength, will spoil all. The child works for the love of doing, his hearty interest is a powerful force which will eventually carry a heavy load to its destination. The sum total of existence is to do everything with one's whole heart; the child will do so if we do not interfere by our criticisms and our mistaken ideas of help. Beware of attempting to make water run up a hill, instead of flowing around it.

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LIVE AND LET LIVE

When the child's growing mind does not work in an orderly manner and scorns systematic progress, but leaps back and forth over the field of study and discipline, now soaring like a skylark full of enthusiasm, now down in the blackness of despair, feeling hopeless and helpless—it is obvious to me where the trouble lies. Consciously or unconsciously, the parent or teacher has worked on his own lines, not in and for the children. There may have been a beautiful system with a course of bringing up, schemed, guided and ordered by admirable theories, but failing to interest the child. Let us remember that without interest there is no learning but only a mechanical poll-parrot method of memorizing with no assimilation of the truth or meaning in the words. If the same thought, memorized in certain words, is presented in other words, the child will not understand, nor can the poll-parrot-learned sentences be told in other words. A pupil giving the definition of "physics" used the words she had learned in her school book and could not accept any other, although she understood none of what she had learned. Truth can be made attractive, whether presented in textbooks or lessons from experience. But when lessons are made a mere drudgery, with all the child's wishes thinned out, there is no value to life for the child. The child

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must live fully, we all must live fully, by doing those things thoroughly we have a natural desire to do, upon the principle of "live and let live." Thus we do not hinder others who have the same rights of existence as we have, nor impair any of our own energies in any of the ways described. Right and wrong in the adult life is the same as in the child's.

The game must be played fair, the rules obeyed, and what is more, the sense of fair play must be felt as giving for value received. The gamble of getting something for nothing is a dangerous policy to pursue, leading to false opinions and false values. The directions toward right are the promptings of the human heart by which we live, the surge of nature is subject to the control of reason, but reason is not the compelling force. Thoughts and deeds can be judged as right and wrong only as they further or retard the one end of life, which is more life. To live in accord with our nature, giving scope and exercise to every power and faculty, brings the positive feeling of well-being, which comes only with the fitness of every nerve and muscle, the negative of which is the functional neurosis. There is a fullness of life that can come only to the spirit of mankind in the free play of all his natural desires, controlled but not repressed. We should remember that "vice is only virtue misdirected, power ill-used."

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THE "ROTTEN" DISPOSITION

We must keep alive this fullness of living, not let it sink into indulgence, indolence or inaction. If the energies are pent up which should be brought out in daily play, they accumulate, and as the energy, the libido, is the most vital and powerful force upon which we depend for our well-being, an accumulation often means there must be some kind of explosion when it will come out. The greater the accumulation the greater must be our effort to get rid of it or it will become stifling, insufferable and poisonous to the moral well-being. The assimilation of knowledge and experiences in thought and reasoning brings an emotional reaction and is analogous to the process of metabolism by which our bodies live in a continuous process of change and readjustment. As the waste matters of the body are eliminated in proportion as living tissue is created, so must our mental and spiritual life go on by performing equally its two-sided function of emotional assimilation and elimination. Buried and repressed emotions which are retained in the unconscious, like food retained in the body unassimilated, decompose, decay. A buried emotion even rots. We hear the phrase, "a rotten disposition" without realizing how literally true it is. Good impulses cannot spring from a "rotten" disposition; but it is wrong to condemn such a person. As well

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condemn a person with blood-poisoning when aseptic surgery is needed, and the "rotten" disposition needs aseptic mental surgery.

There is a belief prevalent among hard-headed business men and capable, efficient women, that because they are doing really good work in their line and their own life is successful, they are quite capable of managing their family affairs. They are frequently the cause of this rotten disposition in their children, being about as able to keep the disposition of their children aseptic as they would be to use the surgeon's aseptic dressings. We know we cannot make a pear tree out of an apple tree, but think we can make a lawyer out of a commercial man, a doctor out of a man with literary ability. This belief extends from the head of a family to the ruler of a nation, who, because his government has reached a high state of efficiency wishes to govern all the other nations in his way. He who covers the most ground is not the best traveller, but he who has the most delight in his journey, has lived each hour to its fullest; for he will have added so much to his equipment that he will have more to give for the betterment of the race.

On the other hand, he who has covered as much ground as possible will have so exhausted himself that, far from being able to add to the betterment, he will need to ask aid to recuperate his wasted energies. One who sows more than he

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can reap, and will not allow others to reap it, is like the ruler who has delusions of his own power and will not share and co-operate with others. On such occasions new ideals must be set up by those ruled, and hope takes another direction. When the ideal must change, both for children and nations, creeds, doctrines and opinions are remodelled. It is a spirit of revolution which develops and represents a clearing away of old dogmas of the perfection of rulers, a breaking away from bondage of authority, an upsetting of the tables from which the nourishment is gone. It is a hard hour in the life of a child when he discovers his parents over-stepping the limits of propriety as originally bounded. If the child can make a restatement in his own mind of the direction and aim to follow, his adolescence and readjustment will be accomplished. Sooner or later the child must see the flaws in the parental make-up, and the parent is wise who does not pretend perfection, but, when necessary, forestalls that knowledge by admitting his mistakes in judgment and with the child searches for the right or wrong method by discussions or experiments. Interest must be the starting-point in all we do, or we shall not do well. The urge of necessity arouses interest and ambition; the ambitious child will be an apt pupil.

CHAPTER XIII

SELF AND CHARACTER

“SELF comes to itself only through society, and as a member of society. The self apart from other selves is nothing.”

The person who is at all concerned with psychology will find it especially interesting to study in himself the growth of knowledge of his own self, and his gradual formation of self-regarding sentiments because this particular phase of mental development has an obvious bearing, not only upon his own practical problems but also upon those who constitute his family and intimates. It exemplifies in a very striking manner the dependence of the individual upon the society of which he is a member.

We are apt to think nothing is so directly the private possession of each one of us as his own self and the idea of himself, and yet in fact, if we were isolated and impervious individuals we would never be persons at all. As though to guard against too much shutting up of one's self away from mankind, a deep instinct, the herd instinct, is implanted in us. The distinctions each one of us draws between himself and other persons and things are not by any means so clear or

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consistent as we often suppose, and it is the business of psychology to inquire whether our knowledge is consistent and reasonable. Psychology shows us that we distinguish ourselves from others and that we regard ourselves as permanently on this side of insanity, although we cannot say as much for the other members of society. "Am I the man I think I am?" would be a very valuable question for each individual to ask himself. The supposedly loveliest mother may be weakly indulgent, the stern, fussy discipline of parent or teacher may be hiding the weakness of a bully who would run from a man of his size.

GROWTH OF SELF

Every seed, whether plant, animal or human being, contains a form of life which cannot be changed (temperament). We accept that fact in growing our flowers and vegetables, putting certain ones in the shade, others in strong sunlight. We know the luscious melons will only grow to fine crispness in rich, heavy loam. We give our animals the food they need for their best development, the horse has his hay and oats, the cow her corn fodder and bran mash. We do not blame the melons for not growing where the celery will, nor kick the horse because he needs oats when the cow does not, but we blame our children when they do not thrive on the treatment we mete out to

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them. If we had to pay a large price, many thousand dollars, before we were allowed to have a child, would we feel we possessed a greater treasure in each child? The mother gives in sacrifice and suffering and risks her life for each child, the father gives nothing. If he is the fine strong character of the ideal man he will give of sympathy and deepest love when he sees his wife in the throes of childbirth, the child will be a divine proof of her love for him and make their union sacred.

But too often mankind accepts children in a spirit of accumulation, and is proud to show its reproductive power. Fine children bespeak a clean life and fine parents. When the child is accepted merely as an addition to his father's possessions, or as a care and problem to a tired mother, the child will necessarily become a problem, instead of a fine, healthy human animal, and may become a nervous child. "What is the matter with the Jones family? Some of them are always sick, they are really tiresome," we frequently hear said. The Jones family are to be pitied, they may be very conscientious and doing their best. But while the children are being "loved to death" by one part of the family, and the other part is preaching—"Spare the rod and spoil the child," they are being pulled two ways and cannot become firmly planted for good growth.

We do not generally suppose that even the more

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intelligent animals, such as the dog, reflect on themselves and their character. We probably admit, however, that in perception they seem to distinguish their bodies from all other things and in some rudimentary way to recognize them as their own. But it is quite conceivable that some conscious beings do not make even this elementary distinction, and that their bodies always remain as strange to them as its tail seems to be to the kitten who chases it, or its toes to the baby who tries to cut his teeth on them. We adults ordinarily think of ourselves as slightly embodied.

We may at times distinguish between soul and body and regard the former as particularly our own, but, when for example, we say we are going to read, or play a game of golf, or we have a headache, the body seems a very prominent part of ourselves. We could not play golf without a body. Could we read without a body? Shut your eyes and read from memory a sign painted on a fence. The eyes have been educated by the brain to read, but without a brain the eyes could not have learned to read. In a word, we think of ourselves as being a body, we see it, while the awareness of our personal identity depends not only upon the sensory experiences which we are constantly receiving from various parts of our body, but also upon the emotional experiences which we have received. Then the child learning how to run, to throw a

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ball, to dance to music, learns not merely how to do things, *but what it feels like to do them*. Education consists not merely in doing, but in feeling. The rosebud must feel the warm sun's rays before expanding into the blossom and so the budding out or building out of the self and character is aided by the intelligent sympathy and complete understanding of parents and teachers. Thus the process of learning to understand oneself and of learning to understand others are really one. It is useless for physician, teacher or parent to attempt working with the emotions of others without first understanding his own by a thorough psychoanalysis. That should be required of every life, especially in those attempting human guidance. We cannot come to understand the behaviour and emotions and motives of others except by interpreting them in the light of our own. "The proper study of mankind is man." (Pope.)

We see the children's conception of themselves reflect the attitude of others toward them, nor is this much less true of adults. Few of us can withstand flattery if long continued. We may resist at first, but soon we fancy ourselves to be all that we hear. In schools and at home this is important, especially among adolescents, who are generally very sensitive to the opinion of their seniors and equals. It is remarkable how often a boy on leaving school and entering a new circle of acquaint-

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ance will belie a firmly established school reputation, particularly if it was bad. He told a few lies when he first went to school, or perhaps offended against a schoolboy's code of morals, and from that time he was counted a liar or a sneak and knew that every one counted him as one, so he comes to think of himself as worthless and continues to act as worthless. The same thing happens when a delicate or nervous child is sent away from home. He will grow and thrive until he meets the same home influence. When he meets the original obstruction, which previously blocked his flow of health, he becomes ill or nervous again. But when he comes out into the world, and honesty and honour are expected of him, his conduct improves with the conception of his own character, which he gets by comparison with what he learns of others. The schoolmaster's problem is difficult, no doubt, in dealing with such a boy. Punishments and pious talks are often equally useless; the punishment will be no encouragement, and as the child cannot act with the purpose of an adult he acts largely on impulse. If the punishment is too heavy to suit the mental power of the child it merely has a stunting effect. A pious talk is usually above the child's reach. The master should at least remember this, that whenever he shows a boy he has lost all confidence in him, he can never do to that boy anything but harm.

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NEGATIVISM

In previous pages we noted the tendency of the child to imitation, which enables it to live through the experiences of others, as his first means of fitting himself into his social surroundings. We now have to note another tendency, namely, opposition, as it is often called—technically, *negativism*. In the small baby's anger there is implied a kind of opposition to the world, but the tendency to opposition most frequently shows that the individual has been prevented from fitting himself into his social surroundings and in opposing them is following the instinct of self-assertion. These tendencies of the child are termed obstinacy and showing-off, but in asserting what is at first a very rudimentary self, the child enriches its knowledge of itself and others. This self-assertive tendency is shown by a child, even a very young child, when he feels himself misunderstood, among people either younger, weaker or less capable. In the presence of superiority, this tendency to self-assertion expresses itself in bashfulness or feelings of inferiority. Never make your child or any person feel inferior, endeavour always to lift up by the desire to learn. You are as weak as the child if you show your superiority.

In actual life the tendency to opposition may take an anti-social direction. We see it in the man who seeks his advantage at the expense of

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others, and who in his unconscious thought is still trying to accumulate, to feed the unsatisfied wants of childhood. He thinks only of himself, we call him selfish, but he is searching for power and is able to express it only in dollars and cents. We see the anti-social tendency in castles in the air, which he has not found in reality. The eccentric appears unusual, he does not follow the herd, he has been trampled on and is bleating for mother to sympathize with him. Opposition frequently hides ignorance, for if he did not oppose he feels he might betray his failures, so he figuratively builds a wall of what successes he has had and hides behind it, shouting out his opinions on subjects, the meaning of which is hidden from himself. The world calls such a person conceited. If mankind simply accepted all opinions and imitated one another's habits, no progress would be possible. Initiative, inventiveness, obstinacy, opposition, are all efforts for self-assertion and are necessary to the most unselfish men if they are to do anything great, as necessary to the man who fights for justice and honesty as to the man who fights for his private gain, which is for honesty for himself.

Both self-satisfaction and lack of self-confidence in either child or man are a hindrance to progress, not in the process of learning, but in the growth of character. When the tendencies to self-assertion and its opposite are properly balanced, their com-

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bination is a constant incentive to progress. In psychoanalysis a person is enabled to see how far he falls short of the required balance, he learns the cause of the ineffective struggle to attain the desired result. As long as he measures himself up with what he is and what he ought to be, he will push on until a higher stage is reached; when he becomes self-respecting in the full sense he no longer wonders what others will think of him, but what he will think of himself if he behaves in a certain way.

The child or individual who lacks confidence fails to improve just because he thinks himself incapable of improving, and the difficulty in such a case is that more individual treatment is needed than can be given a child in classwork, or the individual who is treated by textbook knowledge. Step by step must such a case be helped, showing that the patient is able to do what seemed impossible, until he feels more belief in himself. Much caution, learned from experience, is necessary in leading such a case to self-confidence, or it may produce a kind of hidden priggish conceit in him, leaving him outwardly as ineffective as ever. Dream analysis is the only method of accurately watching the progress of the individual in his restoration to confidence. The reasons for such a condition of lacking confidence in one's ability are many, sometimes from unbalanced discipline at home, often from bullying in school.

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OVER-CONFIDENCE

Exaggerated self-confidence is even more deadly to a well-rounded life, for he who is already perfect in his own estimation has not incentive for improvement. And as the world does not find him perfect, but is rather bored by his conceited self-satisfaction, he feels he is not appreciated or understood. Mild delusions of grandeur and persecution are found and the patient retires into himself with an outward form of work which means nothing to the world, but affords the greatest satisfaction to the patient. The work chosen by a person suffering from exaggerated self-satisfaction or conceit is a symbol of the cause of the conceit. It frequently takes the form of religion, among scientific minds it takes the form of research work, not the legitimate research of the true scientist who is searching for vital truth that helps mankind, but the search for an answer to the question why satisfaction is lacking in the patient's life. Mathematicians suffering nervous breakdowns discover in a psychoanalysis that they have been figuring on the solution of their unknown personal problems. In one instance, a professor of mathematics, unmarried, could not listen to music without suffering from great excitement and pain in the head. Fear that he would hear music haunted and gradually overcame him, he lost all reasoning power, and re-

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signed his position. He had read of the theories of psychoanalysis and sought relief in its methods. Then it was discovered that he had been unsuccessful in all love affairs. His attentions were at first returned by the girl, then she became more distant on each occasion until a definite refusal was given. Into the last love affair he had put all his love, hopes and ambitions, but after a few months came evasive answers. The wedding day was not yet possible, his fiancée said, and then she left him for an extended tour with an uncertain whereabouts, and an address through her bankers. Letters soon became rare and ceased, she giving only the unsatisfactory reason that they were not suited to each other. He searched his memory for the cause of his love failures. He led an exemplary life, was finely educated, well-bred, artistic, with a sure appreciation of beauty.

As he thought always of why he was refused, he began to make charts of everything to illustrate his explanations and covered pages with figures, outside of his class room. In a railway train he was always figuring on some problem, he would take infinite pains in drawing charts, going into minute detail which interested no one and was of no use. In his dreams he was constantly being threatened with a danger, and often he was following some one or going along with a number of people and imitating them. This furnished the explanation of his love affairs ending

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so unhappily for him. Always in life, he was following, but was never the leader. ~~He lacked initiative,~~ he approached people more as a woman or a child, expecting encouragement, favours and sympathetic advice, than as a man to make place for himself and his work. He could not understand that he was a failure in the eyes of his sweethearts. They saw his inability to advance, but he was perfectly satisfied with himself. ~~Early~~ scholastic honours had won too much praise from his family and friends so that he became very conceited, and refined home surroundings had softened and weakened his power of resistance. He had never sown any wild oats. The "treat 'em rough" method was what he needed to strengthen his energy, to arouse a passion of conquest. But so deeply rooted were his false idea-weeds of character, that he travelled for three years from one analyst to another, calling the unconscious material of his dreams "stuff," until he found one strong enough to break down his resistance, when he saw himself quite plainly as a jackass in the following dream:

"A queer-looking animal was coming toward me, it looked like a bull-dog with marks of a fleur-de-lis on its forehead, it grew very large and became a big bird like an eagle. The animal seemed to want me to pet it. I was afraid of it and put on a heavy pair of gloves before touching it, but I did not touch it, and for a while I stood looking

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at it. Then its wings spread and it flew away; looked like an eagle. It did not like me and was in a hurry to get away. I then went up some stairs to a donkey pen, enclosed with bars, the floor was filthy. I seemed to be in the pen, or near it, eating something like snow or like snow ice cream, which when children, we made of snow, milk and sugar."

Analysis of the dream showed the patient saw the animal part of his nature coming toward him, in the form of sexual desires and was afraid of it in his love affairs. His first love affair had been with an English girl (bull-dog); the second with a French girl (fleur-de-lis); and the third with an American girl (eagle). She had left him without giving a reason, had become interested in scientific work and succeeded in engineering and surveying with large financial returns. While she was measuring large areas, he was working on tiny diagrams. His ambitions only led to the company of jackasses like himself, while she soared above him, and he made a childish mess of his life (snow cream) instead of doing real things, making real food. In the dream the floor of the jackass pen was filthy, the patient having discovered that unmarried life did not lead to clean ways of thinking and living.

The analysis of this patient further showed that an ambitious mother in his early years had closely watched him, selecting his friends and studies,

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and had attempted to start him in a commercial life, but he clung to mathematics and was accepted as a teacher in a college. In his dreams he was first figuring how to get away from his mother, and later how to keep his sweetheart. His mother always tried to make him perfect. No one else cared what he was, and this he could not understand.

AN UNNURTURED SOUL

An epileptic, a man, an only child, forty years old, parents not living, came for an analysis, hoping to be freed from his attacks. He had never had a love affair, his mother had done all his thinking for him, and, as she was very delicate, had always surrounded him with don'ts, fearing that he, too, would be delicate. His father was equally careful in protecting the patient; no rough-and-tumble play of childhood was ever allowed and the parents succeeded in producing a very delicate lady-like man. He had studied for the ministry but had never taken orders. The only healthy years of his life were at college—then he had no attacks. But strange to say the parents learned nothing from this fact. The seizures began when very young, occurring at irregular intervals, a month or six weeks apart. His mother had taught music before her marriage, so regardless of what natural ability the patient had, his major subject at college was music and he

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graduated with a B.S. in music. His playing was atrocious, very mechanical, naturally no emotional feeling in it as his emotions were all blocked up and buried beneath a débris of outside opinions forced upon him. The first dream he brought showed clearly the cause and he saw it, saying he was sure he had been too closely sheltered, too much in the shade. He had always been afraid of every move, fearing it would bring on an attack, never could decide what to do. The dreams which preceded an attack always showed him as attempting to change something, but unable to do so at first, and then later the unconscious thought showed plainly that a girl was needed to make his life whole and strong. He declared he knew that was true as his college chum was an epileptic and since marriage had been well. I do not know that marriage usually helps epilepsy, as the epileptic is not free enough from his unconscious complexes to marry. And only after several weeks' analysis did the patient bring in the following dreams:

In the first dream the patient *"was the only man at a reception, every one was talking noisily. Tea was served, but I was standing on the bottom of a trench and was the only one there. The ladies stood on high benches so that they were above, while I could only just see over. I remarked that it seemed queer that they were so much above me. Then the scene changed to an amphitheatre, with a large audience. I was seated in the middle*

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about half way up. I had a strange desire to change my linen shirt and tried to remove the one I had on, but it was difficult to do. I was struggling to get it free from my arms and over my head, when a man in front turned around and offered to assist me. Then a man seated by my side said to the man in front, 'He does not need any help, he is all right now, it is only epilepsy.' "

† The analysis showed that the patient was below the level of existence and was so buried in the mother (the trench, where one hides from danger as his mother had always made him hide away) that he could not get a proper view of life. He had lifted women to such an exalted position (his study for the ministry and adoration of the Virgin Mary) that he saw it was unnatural, but could not understand that it was because his life was also unnatural. In the second part of the dream the patient shows how his unnatural life has weakened his power. He has "*a strong desire to change my linen shirt.*" The linen shirt brought associations of homespun linen, old-fashioned people and ideas, from which the patient tries to free himself but is unable to do so without help.

In another dream: "*It seemed I and others were under the control of an absolute dictator or disciplinarian called Orlando Smith and whenever I might seem to forget his power and begin to think myself independent I would suddenly be made aware of his authority over me. As a motor-*

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man on an electric car sometimes works the brake in a choppy way when progress has to be slow because of a truck on the track, such was the way in my dream, feeling free and going on until I would suddenly become aware of the tyrant ruling me and I would stop with a start."

Analysis: His epilepsy is the tyrant whom the censor of the dream allows to come into conscious thought as "Orlando Smith." The patient knew of no one with such a name. "Orlando" suggested a place in Florida named Orlando where he had met fifteen years ago a girl who had interested him, then came associations of Shakespeare's character Orlando whom the patient thought had laid love poems in the woods and was lovesick for Rosalind. "Smith" was the name of an unmarried friend of the patient who also suffered from similar attacks. Thus we see the unconscious comparison of a lovesick person and an epileptic, and the patient cannot free himself from the instinct of mating, which we know is the strongest in life.

Another dream of a pet dog which was so remarkably well trained it would do anything it was told, which brought associations to the patient of a pet Pomeranian he had had. The Pomeranian was so hard to control, that the patient loaned him to some one else, but the dog was so snappy he was given back. In the unconscious the patient uses the dog as a libido symbol of himself, and we see that the patient's libido comes back to him

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in epileptic attacks. A woman's "don'ts" have made him fearful and driven back the libido into the patient, producing an attack.

The last and most important dream was of a moving picture the patient had seen called "The Angel of Peace," in which the angel was a pretty girl. Children came from her skirts, bringing food, and in the dream they offered food to the patient. The angel of peace and the children needed no analysis, but showed the patient's needs and solution of his problem. His soul was starved, his body even looked starved, so thin and pinched was his appearance, no filling out of character had been possible.

A FRAGMENTARY SOUL

The conceited person's sentiments for himself may take the form of pride or that of vanity, the one based more on his own conception of his character and position, the other on what he takes to be others' conception of him. Pride is evidently nearer to self-respect and sometimes we use the word almost as a term of approbation; but in its strict sense pride represents selfishness and excludes humility, while the self-respecting man feels humble and reverent before the proper objects but detests a false moral humility as "toadying, favouring or cringing" before superiors. Both pride and vanity may be wounded, the former by one's own failure, the latter by the

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contempt of others; but pride is the less easily hurt, for it is apt to attribute its failure wholly to the injustice of others. Both sentiments rest upon narrowness of outlook and constitute infantile reactions. Sometimes when the attempt to destroy false pride and vanity by explainings is ineffectual, it may be diminished (in boys and girls more often than adults) by encouraging those who exhibit these attributes to take an interest in matters where they are so obviously incompetent that they cannot deceive even themselves. When these reactions fail, where the motive of self is so exaggerated that a person lives in a world of "me" and "mine" and has no share in the broad human interests which lift him out of himself, his life remains a fragment and the virtues have no soil to grow in, the creative emotions are buried in himself. Man cannot create with himself alone; another human is necessary. "Complete development of character can be attained only by devoting ourselves to some large end in co-operation with others." When we find it, by nature's methods of reproduction of the species in a well-mated existence, we are most fortunate, as it is the most satisfactory. Life is ever crying out for more life. When we find it in the pursuit of science, in poetry or religion, we call it a "sublimation," as it is a lifting up of the emotional content out of the gross sexual into the intellectual control of the instincts.

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WHAT IS THE SELF?

It has been pointed out in the beginning of this chapter that the idea each one of us has of himself is not really so clear as we often suppose it to be. When a person says "It is as certain as that I am standing here" when he wishes strongly to affirm his belief, and he is asked what he means by this "I" of which he speaks so positively, he will not find it so easy to answer. When asked as to some whys and wherefores of his conduct, he will find some difficulties, for he has acted on what he thinks is an impulse, the origin of which he does not know, and he will soon discover that the boundaries of what he considers his self vary greatly from time to time. They vary according to whether his actions proceed from conscious or unconscious wishes, a statement which will be better understood by the world as time goes on. The world is beginning, dimly, to perceive that war comes from an accumulation of emotional energy in the unconscious which bursts forth into greed, envy and hatred, and that pent up emotions poison the moral life as food retained poisons the chemical life, of nations as well as individuals. The safety of life depends upon a greater understanding of these fundamental laws. When the ruler of a nation as well as the ruler of a family realizes that the formation of character rests upon individual strength rather than upon fear of au-

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thority; that firmness and reliability of character must be the result of a greater breadth of thought and sympathy on the part of the ruling authority, and arousing the interest and activity, sharing with them instead of making the weaker feel the power of the greater, a great step forward will be made in civilization.

In the analysis of self we may begin in a negative way of thinking what we are not. Further analysis of the unconscious frequently shows that what we think we are not is just exactly what we are. Our self-sufficiency is the reverse of our true self. "In its widest sense," says Professor James, "a man's self is the sum total of what he can call his, not only his body and his psychic power, but his clothes and his house, his wife and his children, his ancestors and friends, his reputation and works, his land and horses, and his yachts and bank account. All these things give him the same emotions. If they wax and prosper he feels triumphant; if they dwindle and die away, he feels downcast." (*Principles of Psychology*.) And yet at times we revolt against the body as not ourselves, as when we say "the spirit is willing but the flesh is weak," or "I am not frightened though my body is trembling." The self of fevered delirium and of dreams is not the ordinary self. If sudden excitement or passion carries us away, and we act in a manner inconsistent with our usual character as we conceive it, we are apt to repudi-

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ate our behaviour and say, "I was not myself when I felt, thought or did that." We are learning that those thoughts, feelings or actions proceed from our unconscious which is in such instances stronger than our conscious, and there will be a consequent lack of self-control with weak character formation.

MAKING OF CHARACTER

Training of character is a double problem. The child who is selfish at home, who has not been taught self-control and has not felt the discipline of self-denial, will be selfish at school and after school life. The enlargement of the circumstances gives the selfish person more opportunity to get what he wants, but the self that he gratifies will be small and empty. The unselfish, benevolent, public-spirited and patriotic frequently injure themselves in doing good to others, exhausted in excessive giving and crippling their energy, receiving no return for their energy expended. The recipient too often belongs to the great mass of inefficients who drain both national and individual resources, not self-supporting by their own efforts, but seeking to live by the efforts of others. Selfish and unselfish alike must seek their own welfare, but the selfish seek it in opposition to the society, of which in spite of themselves, they cannot remain members, and are consumed with

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envy and jealousy of those unselfish ones, who, by their own efforts identify their own good with a good that goes beyond themselves.

Training of character in children is also a double problem. Good habits and interests must be formed, and those that are dangerous must be understood and excluded. Something may be accomplished if it is remembered that forcible repression is an undesirable method unless a better is fostered in its place. It is this repression and prohibition which cause emotional accumulation, and then we blame such persons and declare they have a "rotten disposition" and nations under such repressions go to war. "Rotten" is a very descriptive word, for, as we have said, emotions when repressed decay and become septic. When the life energy has been denied a free outlet and nervous troubles result, little can be accomplished in the formation of character by formal moral instruction, and lessons in civics, patriotism and the like are too likely to breed prigs. Character is formed by action, and not by isolated lessons. The subject of prohibition is a grave one. A constitutional amendment prohibiting alcoholic drink is expected to improve the character of the nation. It probably will, although the weak natures which seek relief from their cravings and longings in alcohol may seek relief in more dangerous methods of criminal acts of violence. Alcohol acts quickly and, as we often

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see in psychoanalytic work, affords instant relief from a frenzy of repressed emotions with forgetfulness and sleep. As a patient remarked, "I was drunk last night and feel played out this morning, but if I had not gotten drunk I should have raped some woman or smashed a jewelry store window, I had to do something." This patient has now recovered from the feeling "I had to do something," and is doing something, real work, as the overseer of a certain part in a factory. When he looked into his unconscious and saw the low-down creature he was, he turned away in horror and disgust.

PEACE

A league of nations is now formed to arrange a lasting peace. We trust the eminent people sitting around the peace table will realize the necessity of starting up industries and occupations to keep the people busy, with trade throughout the world. Compulsory education, compulsory work and arousing men's ambitions will do more to keep peace than the trade restrictions to create rivalry and envy. Competition is healthful and arouses desire for self-improvement. To lift up and improve the enormous mass of inefficient population is slow, and must be largely accomplished through the children. We know the children of alcoholic parents are apt to show what poor seed was planted, and we hope to improve the future gen-

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erations with better seed and better soil. But weeds thrive even better in good soil, and I predict that the lower class will become dangerous when they no longer find comfort in a pail of beer. Labour troubles are not entirely the result of ignorance of the employed, but more often of the employer, because the employed is to the employer as is the child to the parent. We expect too much of both child and the employed, much more than we do of ourselves. An entire nation so strictly guarded, education made difficult and the self of the individual so ignored as in Russia must necessarily lack knowledge of experience and self-reliance; they can only suffer cruelly as our children would if suddenly left alone without love and guidance. An army of civilization is needed to supply Russia with food and comforts for the people to show them a life that is not of misery and suffering, and then the natural instincts will again come to life. Greed and accumulation are not natural instincts, but are the products of civilization. We may take care of a surplus as the dog buries his bone, but he does not spend his entire time in hunting bones to bury, nor should mankind.

Far more instructive than lessons in morals are actual examples,—for the young are ready to worship heroes and take great pains to copy them,—the appeal to imagination which is made by the stories of brave deeds and noble characters, and

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still more by honourable traditions of the family or school. To be worthy of our ancestors helps many weak, uncertain lives to persevere, but the most influential of all means is sympathetic personal encouragement of common interests and of the natural tendencies toward difficult occupations, which in numberless ways take children out of themselves. If children are to become self-respecting, responsible persons, they must with tact and patience be incited to take upon themselves gradually widening responsibility.

BREADTH OF CHARACTER

Nevertheless, training must not be such that when later the child becomes his own master, his character ceases to grow toward good. The primitive savages exercise all the virtues toward their own tribe but when they meet a stranger regard it in no way wrong to rob, torture or kill him. We see it in the gipsies who have a fine code of morals among themselves. Indeed, we have seen it in the great world conflict where nations lost sight of any duty to their neighbour, or else they have an unreasonably narrow conception of the neighbour to whom they owe the right of existence. People had been trained in the customs of their own country, but there they stuck, never using their intelligence so as to widen their notions of right and wrong. Greater breadth of view,

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breadth of sympathy, breadth of interest cannot be given without reasonableness, thought and understanding of the primitive urge of nature always existing in the unconscious of the individual.

I do not wish to give the idea that the unconscious is always a source of danger; it is so only when the individual is not able to take the energy from the unconscious and use it in the construction of his life, for life has always a tomorrow with new possibilities to work for. The unconscious is made up of material repressed from the conscious, stifled and shut up by the forces of circumstances and, as we have said, like an untrained horse is shut up out of sight and hearing, but is just as wild and uncontrolled. But if that horse is trained to drive and obey he is like the urge of life in us when it is controlled, a very great power which we can use. When a child has a wish which cannot be granted, the wish does not vanish but is shut out of sight like the horse, whereas, if we could help the child to see why he cannot have his wish granted, he would be able to control his wish until he could understand the reason. The controlled energy of life will be our servant like the electric current when it follows along a conductor, but the wild electrical discharge destroys and kills. To teach self-control to our children is a great trial to our patience, but it will be more conducive to everlasting peace than all the

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Leagues of Nations, Peace Tables and laws of the land. The true peace comes from within, and depends more upon the character of the individual and the individual's governing himself than upon the laws enforced from without.

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